

TRANSLATION

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PART III

THE RASA'IL OF AL-JUNAYD

Another Letter by ABU'L QĀSIM AL-JUNAYD *to* ONE OF HIS FELLOW MYSTICS¹

May the beauty of that which God, the Magnificent, the Resplendent, has granted you, shine before you undimmed. May He grant you the clear perception of that which He has specially chosen for you and vouchsafed to you. May God reveal to you the true nature of your creation. May God prefer you by that gift which is not granted to others but is kept specially for you. May He bring you near unto Him, close to Him before Him, may He bring you nigh unto Him. May He grant you the jous of familiarity in proximity to Him, and may He commune with you. May He choose for you His beauteous behests and be your intimate! May God grant you His aid in those significant stations, the state of proximity to Him, through His gifts of strength, assurance, quietness, acquiescence and composure. May God grant all this to you so that the ideas which occur to you and the revelations which reach you are not too much for you! When God first became your intimate it is so overpowering that amazement and astonishment overwhelm you in your ineffable discovery.

How can this be described, or the intellect perceive it, unless it be that God grants His control to the perception and His care to its secrets? Where are you when God has taken you entirely to Himself and has received before Him that of you which He desires? When He has granted you the indulgence of His communion and favoured you with the ability to answer Him? In this state you are spoken to and you speak; you are asked about yourself and you ask questions. The words communicated are as unique pearls, testimony upon testimony, a cloud of witnesses multiplying continually, harbingers of divine grace. They are as heavy rain from every side, generous donors to you of glory from God the glorious. Were it not for God's gift of grace and His vouchsafing His holy spirit then would man's mind be completely stupefied before Him and his perception, in the presence of God, utterly shattered. For God, may His praise be exalted and His holy name be sanctified, is the generous benefactor of him who puts his trust in Him and cossets him to whom He has granted the gift of companionship.

¹ For the preceding letter see p. 62.

God carries for them that burden which He has undertaken and they bear that which He desires them to carry. To them has He granted the privilege of perceiving Him.

May God grant us and you the station of the elect nigh unto Him!

Verily my Lord hearkens unto prayer and is nigh unto His worshippers.

The Letter of ABU'L QĀSIM AL-JUNAYD IBN MUḤAMMAD *to* YAḤYA IBN MU'ĀDH OF RAYY—*May God have mercy on them both*

May you not be absent from Him who sees you by the barrier of yourself, and may that barrier not prevent Him from seeing you!

May you not change when God translates you from your present state, and may your state remain essentially constant when God translates you from your normal self!

May you not be far removed from the true perception of God's revelation to you and may God's revelation to you not be far removed by the absence of revelation to you!

May you continue in timelessness to apprehend timelessness when you too are in your eternal state. May the Eternal always be your support for that of you which persists eternally!

Thus, then, you are in your pristine state, in the state before you had existence, in union with God but separate, and in that unity supported by God with no witness to see you.

May you not lose your spiritual individuality when you are absent from your temporal individuality as a result of the unknown when you are absent! In this state "where?" has no special significance since the concept of whereness is meaningless for the omnipresent. (If we say) God destroys (whereness) the destruction is itself destroyed in the eternity (implicit) in God, who brings all things to an end.

The union of that which has been separated and the separation of that which was in union with Him, are both ideas of Separation implicit in perfect union with God. Thus it is that union takes place through itself and for itself. It is union with God which God has made.

Another Letter by ABU'L QĀSIM AL-JUNAYD to ONE OF HIS FELLOW MYSTICS

May you continue, O created being, to remain at the gate of God, by His help and through His grace directed towards Him, seeking that which is of God's love in you. May you continue to enjoy those aspects of God and His extraordinary revelation which He vouchsafes, that love of God in you, which God's love grants to you, and whereby He brings you near unto Him.

God has chosen that in you which He desires in order that He may select you for that special gift which He has chosen for you. First God chooses you, then He causes to appear before you that with which He intends to endow you: with this He overwhelms you in the magnificence of His revelation, elevating you high above the vision of your fellow men, concealing your true nature from them. He withholds from them the knowledge of your (high) status and in His graciousness to you, He reveals to you the essence of the secrets of your status.

In this state you are in a place which its creator has buried away and hidden, He has concealed all traces of it from the perception of him who would perceive it. Thus, in this state, you are in the unseen world of whose true nature there can be neither doubt nor denial.

These are truths which can be apprehended with certainty, though direct vision of them is (by their very nature) denied to physical perception. Over and above these truths are to be found the Unity of God, the dominion of His divinity, His separateness from the beginning and for ever, the perpetuity of His eternal continuance. Here, then, is the perception of those that understand shackled and the learning of the learned halted. This is the objective of the wisdom of the wise. (This is as far as words can take us.) What has been described is of the highest elevation and is as far as we can go since man's description of God is limited subjectively.

This, then (the limitation by man's perceptual range), is the gulf which divides the spiritual from the material until the day of resurrection. On this day, after humanity has passed a time in that gulf, when they have been brought back from the dead,

they will know and recognize the gift of life and the donor of it. Their life is eternal and persists for ever by God's decree.

In what precedes, I have only indicated what can be described at great length, but in this essay there is no place for a full description.

O! my Brother—may God be pleased with you—I have received your letter which I was delighted both to read and interpret. I rejoiced in it from the beginning to the end. I was happy to discover the esoteric knowledge, fine wisdom, indications both clear and illuminating. That which you indicated was not concealed from me and I saw clearly that which was clearly described. All this reached my comprehension since I knew in advance the object which you sought. It is clear to me whether the thought leads, the object of its train as well as its origin, where the thought begins and where it ends and what happens to him in whom God inspires this train of thought. May you never lack the closest bonds with God, their continued existence through Him with Him. The conquering victories have prevailed, the clear manifestations have appeared and lead to the strength of their dominion, a dominion which is maintained by that constant victory resulting therefrom. These victories multiply and remain hidden, although in fact they are revealed in strength. These victories prevail against every onslaught, gloriously conquering without "where" and without "whether" essentially without progress to an objective and not leading to a limited destination which can be defined. These victories are completely overwhelming and universal.

Aha! and what can come after this? God has made them a target for *Balā'* and the object of His trial and banishment. He has brought upon them trials which were pre-ordained, He gives them unadulterated death for a potion and causes to happen to them that which He wills. Some there are who try to hold off the decree, who are pertinacious but are conquered, others accept without a struggle. Neither the one who accepts escapes through his resignation, nor does he who struggles get freedom from *Balā'* through his pertinacity. Their life's break is imprisoned by its very nature. At the height of *Balā'* they are restrained. They choke as they drink that bitter and deadly draught, they are face to face with death. If the spirit

man can be said to pass away, perhaps that is its rest, but in death, the very pain of the taste of death imprisons. The soul and the hope of ultimate salvation after death is gone. But before death, their only course is *Balā'*.

O! my Brother, I have been able but to describe a few aspects of these people. I would not lengthen my discourse with a further description of their state. There are some who have heard an account of what these men have undergone, and before what ultimate realities they have come. These onlookers conceive the ambition of seeking after that elevated aim before they have passed through the state of reality (which precedes it). They are confused in their appreciation since the incorrect states appear to them like the correct states while the height of complete proximity to God is concealed from them. What happens to them is what would be expected for them, and error is continuous throughout their days. For themselves, they thought that they were of the elect, but in fact they were not. They were convinced that they had achieved a high state, a false conviction which goes with their present state.

Alas, alas! How far indeed are they from achieving that eminence! How grievous their error of judgment of their own attainment! May God protect us and you, my brother, from being in a state which is not compatible with genuine reality, and not closely associated with that which God has established. In spite of what I have said about this state and what appertains to it, it is none the less an intermediate stage between two states. When it is revealed it shows itself to be a separate state between two stages. God's intention with regard to it was not in itself, but when truly achieved, it reveals in its turn, the next stage. It is only after this stage has been traversed that it is possible to have the knowledge of the great, the stages of the noble, the place of the wise, and the true exposition of the understanding of the learned. This final stage is one which, when a man thinks of it, and tries to describe it, or has the intention of explaining some of it, then "their faces are downcast before the Living, the Existing, they are undone by their burden of iniquity."

O! my Brother! May I not miss the point of that which you indicate which God has revealed to you! May I always have happiness from you when you reach the goal which God

has revealed to you. You are indeed one of my close companions, you share in my longings and are one of the leaders of my fellowship. You are of the friends of the heart for whom my devotion is sincere. Are you not one of those that remain of our brotherhood, one of us who has been singled out? Are you not the recipient of that Grace of God who benefits us all?

O! my Brother! Please continue your grace, your condescension, your good deeds, your writing to us and your communicating with us. We derive great joy from your good news and are delighted that you continue alive. We rejoice in the greatness of God's gift to you! Should you consider us worthy please continue to enlighten us as your duty, but if you cannot find us worthy, please continue to enlighten us out of the goodness of your heart, a gracious gift from you to us.

To you, then, be the peace of God and His mercy, and on all our brotherhood.

A Copy of the Letter (Kitāb) by AL-JUNAYD to 'AMR IBN 'UTHMĀN AL-MAKKĪ—May God grant (this) mercy to both

May you reach the highest peak of acquired knowledge and inborn wisdom, may you achieve the highest possible state of confident knowledge! May God bring you into His intimate companionship and may you be of those who are nearest to Him! May God grant you familiarity with the finest of His revelations so that you have complete comprehension of them! So that you have this knowledge with confidence and comprehension. May you achieve the highest pinnacle of its perfection and have that clear and dominant view which comes from the comprehensive knowledge which you have achieved, which God may grant you abundantly. Once you have achieved this confident knowledge you will no longer need to seek after God because by means of this knowledge you will see the Truth directly. Moreover, where opinions differ in the realm of scientific knowledge, you, for your part, possess perfect certainty.

Thus, then, does God make of you one who helps his brethren to achieve the object of knowledge by his explanation and comment. The true and satisfying conclusions are revealed

to them by the means of his discourse. His status is a happy source of pride both to those who can be with him when he teaches and also to those who are absent. Surely God has made you a light whose brilliance fills the universe, whose brightness rises and illuminates all heaven and earth. Thus all creatures can achieve their perfect happiness, felicity, and attain that noble, all-embracing aim they seek (and these then) are the manifest signs within which the chosen teacher is clothed, the external appearances in which he is dressed. When this is seen (it must be realized that) restraint in its appearance happens, it is withheld, barred and hidden so as not to appear. This is a secret which so bewilders the mind that it cannot explain it. Such inspiration is granted to few, it is withheld and reined and kept back from most. This is a secret which intellect alone cannot perceive, which understanding (academically) cannot achieve. Alas, alas! the most learned are sealed off from this knowledge, the comprehension of the greatest doctors cannot attain it. For God is unique, is single and exalted and removes the nature of His existence in the sight of man by denying him His vision. How many an aspirant in God in his mind, and how many that would show their inspiration, when they try to prove the bounty that is theirs, when they try to describe their privilege, can only babble and show their perplexity and are so bewildered that they cannot explain it. In spite of their thoughts their words require interpretation.

When the ignorant man hears the discourse of the learned, he thinks he understands his point, but in reality (the learned man is also) in utter darkness and does not fully appreciate the subject of his discourse. In the midst of his discourse he is impelled by the essential truth of his subject and draws the listeners' attention to attempting to understand the words he uses and to follow out the verbal positive commands and observe the prohibitions. But this is only part of knowledge. When you are yourself satisfied that you have certain knowledge, this knowledge is part of you before you have imparted to others what this knowledge demands. Of necessity its advantage and its light through its mark is clearly apparent to you. This is the verdict of knowledge against you when its mark is clearly apparent in you. Therefore, beware O thou who hast donned

the garb of learning, whom his fellow men point out as a scholar, but who falls short of knowledge in its pure reality. Be aware of what I have said and be wary of public fame. This is but the bitter death of the type of scholar I have described, and God's verdict against him.

When the scholar hears the discourse pronounced by the wise man, when he actually has heard the exposition which he expounds to him, he bows his head lost in thought and then after concentration he sobs and his tears last a long time, his sobbing is intense. He is most deeply distressed. At that point the wise man approaches him and says: "Now (that you realize your shortcomings), when the sun of wisdom rises it will shine on you, the rays of its light will reach you. And then the darkness of your ignorance within the sphere of your knowledge will be illuminated, those things which you have overlooked and which bar your way to full comprehension will be removed. And I hope that thereby, that the things you have spoilt will be set right, that which you *have lost from your keeping will be restored to you.*"

Now when the scholar hears this approach to him by the wise man his distress is assuaged and he ceases from his bitter tears. Then he turns to the wise man and says: "Give me more of this medicine because it has cured my wound, and my hope and desire to answer my problem is now intensified. And save me by your kindly treatment and your gentle wisdom from the confusion which you know so well to be hidden in my secret soul, from those evil desires concealed within me. In the past up till now there was concealed from me those hidden things within me (which were denied to me). You have revealed them to me by your excellent description of them. You have enabled me to perceive by your kindly gentleness that which was concealed." The wise man then said to him: "First you must praise God always for granting you the revelation of this and for his putting you in a position to perceive that which you lacked. Stand abased and humble before Him. Approach Him with quietness and humility, and pray to Him. Surely, then, your communing will not be concealed from Him and He will hear your prayer. When you have reached this stage you have obtained thereby an intercessor with Him.

For surely you must realize that the speech of the wise is void except when it is permitted by God. When the wise speaks he who listens profits. This aspect of the grace of God to His creatures is like the rain from the heavens which God sends down to revive the dead earth. You surely know the verse in the Qur'ān: 'Look, then, at the signs of the Mercy of God, how He revives the earth after it has died. God surely revives the dead. He can do all things.' In the same way God will give new life by means of the speech of the wise to that faculty of perception in the hearts of those who had been heedless which they had slain by turning away from Him."

The scholar said to the wise man: "Yes, indeed, your description fits him perfectly. I now can hope from what you have said in your wisdom and in your exceedingly generous kindness that you will liberate me by your guidance from the sorry plight of my ineptitude, that you will extricate me from the depression brought on by my lack of progress by means of the opportunity of meeting you. Now I realize that my object is to discover what it was in me which led to that sorry plight when I did not practise what I knew, when I failed to keep up with the demands of my knowledge, to discover that which was hidden in my own soul, that which was concealed and overlaid within my innermost secret consciousness. This is an object which I have not yet attained nor is my knowledge sufficient to enable me to reach it. Now, in so far as God has helped me through you, I see more clearly. God has granted me this that His revelation to me by you shows me something of that which I seek. And with the limited knowledge at my disposal I realize how very much more there is to be known which I have not attained. There are recondite and hidden mysteries which I have neither seen nor known. So, O wise man, reveal to me my present spiritual state which you know better than I do. For surely the physician knows more about the ailment of the sick man than the sick man himself, and is in a better position to diagnose the cause of the illness and prescribe the treatment to cure him."

The wise man said to him: "Knowledge begins to dawn on you which will enable you to understand what is due from you and to you in this matter. The first glimmer of spiritual

awareness lights the way to your perception and you are now rousing yourself to move towards that which is concealed in your innermost soul. You must realize that the spirit is heir to greater ills than the body can sustain. The diseases of the limbs and the organs are easier to cure than the illness of hearts and minds. For the diseases of religion and the afflictions to which faith is liable are a cause of destructions and lead their victims to Hellfire and expose them to the anger of the Almighty. Indeed the illnesses which afflict the spirit are in quite a different category from the illnesses and diseases which happen to the physical body, which are afflictions for whose cure there is hope, whose ill effects can be overcome. In any event you may still hope for God's reward.

"You must realize that the learned physician who is experienced and the wise and educated man who gives counsel are in a better position to understand the illnesses of the body and the diseases which occur affecting faith. The reason is that when they give an opinion it is the fruit of their personal experience, whereas the person who is himself afflicted is unable to describe his illness accurately. The diagnosis made by the informed, experienced and perspicacious physician reveals to those who are ill what they themselves have suffered and indicates to them those features which they have missed. So that what is described in words is as vivid as if it were before their eyes.

"And now I shall describe to you, in this manner, certain features which will give you encouragement and grant you all that which you seek in your question. May God grant us the necessary strength."

Know, then, a scholar concerned with knowledge, that when you wake up you will realize in what intoxicated perplexity you were, when you come to become aware of your overwhelming ignorance. When you remember exactly what you thought you will realize the harm of your forgetfulness. When all is well, and you are recovered, you will be able to appreciate how ill you were.

Know that all this is a preoccupation which, when present, prevents you from having true knowledge of God, is hurtful to those who have it in so far as they become clothed—as it were—in perplexity. Yet this knowledge of the state of being

clothed in confusion and lost in darkness is one which God brings about in the worshipper and makes a fixed stage in his *ṣūfī* experience, a valid argument on the day of judgment. So do not worry about this you who are so concerned, who are so anxious quickly to get rid of it, nor should you worry about the confusion of intoxication, of being overwhelmed, of being in a state of forgetfulness and perplexity when you come to practise through what I am about to describe to you, when you hasten towards the goal towards which I encourage you, when you seek early to achieve that which I indicate to you. For surely the purity of *Sidq*, and the completeness of your devotion to your object, will lead you to that place which is at once the entrance gate to that which you love and the exit from that which you dislike. Nor will it bar your way from achieving that which you desire—for in God is surely the source of all strength—unless you lack perseverance in your efforts, which God requires. So beware and then again beware lest you should be found in any way lacking, lest I should meet you and find you lax and your efforts slackened. For it is your sincerity in maintaining absolute purity in your perseverance on which you ride the course to your desired objective. Thus, then, I have placed you on the right path, or on the first step of the ascent and you are now well on the road.

Now know, O you who are cautious, devoted and assiduous, that the circumstance which prevents you and those in your state from achieving your goal after you have acquired the necessary intellectual appreciation through constant long hours of study and protracted meditation in collating your knowledge and increasing its field, is your inclination towards indirect sophisticated interpretation and your predilection for worldly standards of which you yourself are unaware. Now there are many types of those devoted to indirect interpretation. There is the type who is aware of his own failings and recognizes his hidden fallibilities, but none the less continues to interpret indirectly, to rely on fallible knowledge and from time to time forgets the inherent weakness in his method of deducing knowledge. There is also the type that favours indirect interpretation with the objective of clear and proven truth in his deduction. But in this process he cannot escape his own

unwitting prejudice which must influence him in his aim. As a result he has an overweening trust in the conclusions which he achieves and relies on them exclusively. Such, then, is his position. The conclusion then to which his indirect interpretation has led him is in accordance with our first description and he appreciates what is concealed within himself, what is hidden in his soul, since he has used knowledge as an instrument, and a means thereto. He has donned the raiment of knowledge, put on its clothes and reveals in his indirect interpretation the traces of his knowledge. He calls the attention of the world to his interpretation, gives his name to the views he holds and expounds them to the people. Now when his position becomes known, when his fame spreads abroad and people come to him he is personally delighted with his following and flattered by the praise of the ignorant—praise which he scarcely deserves. This public approval breeds confidence in his method of interpretation and he claims for himself a position he does not rightly deserve. His head is turned by the continued chorus of applause, the deepness of their respect for him, the awe with which they speak of his findings and he has credit for that which God knows to be the very reverse of that which is concealed deep within him. When he has established his reputation with the common people and the ignorant, and the multitude who praise him wrongly and in error, he looks to a reward for publishing his knowledge and is pleased with his immediate reward for his knowledge. He has become a vendor of knowledge at a cheap price, of little account. He accepts the ephemeral in exchange for the eternal, in exchange for the garments which God bestows as a reward for right action. He becomes of the number of those whom God reprimands in the Qur'ān about whom He has told us through the tongue of Muḥammad. The verse runs: "Moreover, when God entered into a covenant with those to whom the book was given that they should expound it to their fellow men, and not conceal it, they cast it behind their backs and sold it for a sorry price. How bad was the transaction!" And again we have the verse: "And they have had successors to succeed them, they have inherited the Book and taken the ephemeral good things of this world saying the while 'ultimately we shall surely be forgiven,' but

still they continue to seize on the ephemeral attractions as they did before." But God holds their action to be wrong and states His view explicitly in the Qur'ān. He stresses this point for those of his worshippers who understand. The responsibility that goes with knowledge is made abundantly clear beyond all later possibility of debate or pretext however specious. Moreover, God continues to give us the stories of the prophets—on whom be peace!—and describes for us their qualities. He tells us of His covenant with them, that they should give over the things of this world and devote themselves with all their might to the external things of the spirit. This they do without the condition of a price, without the desire for a reward.

For surely the prerogative of knowledge which carries with it the responsibility of instructing the laity is of its very nature without worldly reward, but carries with it the raiments of God and a home in that garden of paradise which He has made a home for those that trust in Him and obey Him. God says to Muḥammad: "Say: I ask no wage of you for this, nor am I one of the specious pretenders," and elsewhere He says: "Say: I ask no wage of you for this except that you should love your relatives." Similarly in the stories of the prophets recounted in the Qur'ān we read that Noah said: "I ask of you no reward for this, nor do I desire to." There is another verse: "My reward cometh only from Him who created me." And there are many such verses in the Qur'ān. Such, then, was the conduct of the prophets among the nations and the manner of life of the learned among the people that they took no price for the knowledge which they imparted, and asked for no reward for their teaching. For surely a reward which the learned take for imparting knowledge is an unlawful profit, as is that reward which the Rabbis and the Jewish wise men took though they had specifically forbidden it. In support of this we read in the Qur'ān: "Had not their Rabbis and sages forbidden them from saying lies and consuming unlawful profits, surely that which they had done would be Evil!" There are indeed many stories about the forbidding of the acceptance of this type of reward. An exhaustive argument of this point would be extremely long, but what has been explained is sufficient and adequate, "God is the guide." And as for that section of the

learned community which expounds and is of the opinion that its exposition is the truth exclusively, they have come to the wrong conclusion, because knowledge of the truth escapes them. The doubts and difficulties which they experience are that aspect of their error which shows up only after they have become involved in that error and confused in its evil implications. These people are they who have based their guidance on the exposition of men whose counsel though sincere is wanting, men whose fate it is not to light on the ultimate truth which they seek. They aver: "Mankind has the greatest need for our knowledge. The purpose of our knowledge is the establishment of righteousness for all mankind, by which is meant respect of the leaders, consultation with them and modelling our lives after theirs. So also should we respect the princes and the chiefs and the aristocracy." Therefore, they seek out and co-operate with the caliphs, the princes, the learned and the aristocracy.

This action they suppose to be for God's sake and they hope that it will have its reward. They reckon it to be one of the loftiest actions of the very highest degree and carrying the richest reward. It is, however, to the mighty that they bring their knowledge and by means of it they knock at their gates. They seek strenuously to pass on their knowledge to those who have neither asked them for it nor asked them to come to them nor respect them for it. To begin with, they must have the humility of the suppliant and ask of the chamberlains permission to enter; they must suffer the humiliation of long waiting at the door, whereafter some are permitted entry and others rejected. Those that are rejected are humiliated, punished, mortified and return to their homes made low and mean. In this wise they continue the labour of going and returning, going and returning—this is the cause of their ruin and destruction—till finally they achieve that after which they sought. But they have forgotten God whom they worshipped originally and it is this forgetfulness and neglect which carry in their train the paths of death. They are overwhelmed by the afflictions and diseases of the soul. Their perception and their minds are seduced by the wealth which the mighty have acquired in this temporal world and they come to prefer the things of

this world to the next because of their tinsel-shine, their fresh charm, the magic of their perfume.

And know, O seeker after the preference and glory which knowledge inspires, O searcher for intimacy with God by means of good works exclusively for God, that the feet of the people have strayed from the right paths and that their hearts are not evenly balanced in their search after their real objective. They have turned aside and follow subconscious motives distracted by superficial beauty and misted by the ambition of fame, the desire of public respect and honour which is the due of that knowledge which they seek. We see them delighting in the concourse gathered before them to hear their wisdom, delighting in public recognition and reference to them as authorities, scholars whose views are decisive and whose dicta are final. Their ambition has become overweening and their appetite for praise unsated. If they do not receive this recognition they are dissatisfied, if they do not achieve what they delight in, they are angry. Do not dare to ask them about the excess of their anger or station, they blame all who would oppose their capricious desires. It would be possible to describe their extreme emotionalism in all they do at considerable length, but I have contented myself with what springs to my lips. I trust that the flow of my description and account is an ample sufficiency for you!

And therefore put on now the garments of caution, don the clothes of fear and take unto yourself the shield of reverence. Stand before God in constant servitude, examine your heart constantly, weigh your actions deliberately, energetically pursue the performance of good actions and be completely sincere in seeking your aim. And all this while let your spiritual and inner aim go hand in hand with a constant awareness of God and complete concentration of Him. Be then one who devotes to God that complete energy and devotion which is due to Him, one whom God praises of the number of His sincere worshippers who will receive His glorious promise and His rich reward. We read in the Qur'an (29.69): "These who have striven towards us shall we surely lead on our paths for God is always with the righteous" and again (4.62): "Had they done that to which they had been exhorted, it would have gone better with them and their faith more firmly founded." Now these

two verses give the key to the attainment of goodness and the achievement of correct and straight guidance. So take unto yourself as much as you can of what these verses teach and persist in God's teaching which is revealed in them. And be particularly careful in the light of what has gone before in your handling of exegesis of holy texts. Beware of misunderstandings which may well invalidate the whole of your religious practice and lead to nothing but chagrin.

The scholar then said to him: "O, wise man, you have spoken of the very matter which was in my mind and attained to the uttermost doubts which exercised me. What is more, you have described things whose value I perceived but dimly. This I regard as both grace and mercy from God to me. Surely, God has made you the means of bringing to my notice essential matters the gift of which is God's grace to me through your agency. Were it not for this gift I should have been lacking in understanding and like those whom you have described. By means of your sincere teaching you have enabled me to avoid their errors and misunderstanding. That which God has endowed me with through you is a gracious gift. He has raised my appreciation of the teaching for which He has found you a fit and worthy channel. I refer to that part of your teaching which explains and expounds the three types of schoolwear and reveals what is wrong in their approach, where they deviate from the right path in religious practice, where they have strayed from the road. I was in sore need that you should describe to me the nature of those whose worship of God is based on true knowledge, those who fulfill their religious obligations as they should, those for whom to know the right is to do the right. Those who fulfill their obligation to pass on their knowledge and who are praised when they spread that knowledge abroad and make it known to their fellow men. Their purpose in giving this instruction is a religious one, altruistic, piously directed and of good name. These are men who are not influenced by greed nor deceived by a show of tinsel, who are not the prey of desire, nor slaves to their appetites, nor led astray by the world. They err not nor do they sin and are abundantly aware of what they are about."

Then spake the wise man and said: "Rejoice in that God has

opened for you the gate of questioning and enabled you to couch your questions clearly. This will surely—God willing—lead you to carry out good works, to give virtue the substance of action and, as is my pious hope, will lead you by smooth paths to full sincerity of worship. Seek then the Lord wholeheartedly and in the acquisition of wisdom and devotion to that branch of it which attracts you, beware lest your inmost self becomes a victim of those ills which will deny you true wisdom. Learn to control your innermost perceptions for verily wisdom for those who desire its comprehension and those who hotly seek its acquisition can be more loving, more affectionate, and more devoted than the most tender of mothers and gentle of fathers.”

And now I see learning like heavy clouds wide spread above you, rich with the promise of life-giving water, their deep shadows foretelling imminent rain and your hopes high for it. Seek, then, the rain which is in these clouds and wait patiently where it will fall. And make you plea to God who brings on the rain, who spreads wide the clouds, who removes famine, who gives freedom to the bound.

And know that God gives life to the dead desert places by a drop of her merciful rain which he causes to fall upon them. Seek out these places which require and receive the life-giving rain and you, too, will be well watered. For surely the first light showers from these clouds will cure your ills and the steady rain which follows will wash away from your innermost being the leaning towards the things of this world. When this rain pours on your body it will wash away from you all your spiritual afflictions and when you taste it its exquisite flavour will kill all passion within your soul.

And know that when the Almighty likes one of His worshippers He makes his path to God easy and clears this road of obstacles. He makes the time of his journey short and brings him to the glorious home and vouchsafes to him an exceeding reward.

I hope that God who has inspired you to ask such painful questions and endowed you with such clarity of purpose in this conversation we have had will grant you by His grace and mercy the status of those selected by Him from the number of

His saints and familiars who themselves have been chosen by God from among His worshippers.

And now—if God will—I shall describe to you the nature of those who know the truth (AHL-UL-ḤAQĀ'IQ) among the learned who practise their learning and whose devotion to it is complete, whose every effort is devoted to fulfilling the obligations implicit in their learning, who seek learning without any ulterior motive, and who, in their seeking, are not deceived into following earthly appetites nor so influenced thereby that they do not achieve the essence of that knowledge. Nor do the wily distractions of this world touch them. “These are the truly godly who shall flourish.” Know, then, that the genuine scholar, prior to starting his searches for God, must in the first place have the right attitude and the correct objective. He must constantly observe what is taking place within his soul, and keep close watch on his desire to seek God as it emerges. Nor will these genuine scholars permit their feet to take a step forward or any of their limbs to make any movement at all before their decision has been, in their own view, adjudged to be a valid point of departure. They then undertake their search for God in the light of what learning has taught them basically and they continue in this wise and in accordance with the testimonies of learning. Now the nature of that which God gives them in the beginning makes their hearts sensitive, cautious and fearful, all three qualities being present together and restraining their physical movements, controlling their inward thoughts, and staying silent for long periods. None the less, they fear that they may have fallen short of that which God expects of them by way of effort in their seeking after knowledge and they redouble their efforts and, in seeking after knowledge, they achieve that state wherein the name of God is on their lips and their minds constantly upon God. This will protect them from familiarity with the company of those who seek after knowledge, that accompany them on the road. Thus it is that they themselves are in a state which is quite different from that of those who are with them. Whenever any folly issues from this company they turn aside, whenever there comes from them any sinful neglect or diversion they become fearful and attentive. Whenever a disturbance arises from company they concentrate

on maintaining their own attitude and redouble their hold on themselves. They pray to God for His guidance for those in their company and hope for their good and that they should stay on the right path. They bring no harm to their fellow men nor do they speak evil of them, they do not malign them nor blame them, but if they should see evil in them they have pity for them and pray for them when they become aware of their deficiencies. They recognize what is evil, reject it and avoid it, they recognize what is good, approve it and practise it. They do not despise those that have deficiencies because they recognize such weaknesses as universal. Nor do they detract from the laudable virtues which are possessed by those who are inferior to them, on the contrary they acknowledge these qualities to the full. That which God has implanted in their fellow men is abundantly clear to them. They know, through their true knowledge, how to assess the validity or invalidity of the claims of their fellow men, how to retain their equanimity at all times whenever they perceive that which is reprehensible in their fellow men. In all that they do they are led by pity for their fellow men and complete trust in God and they are devoted to seeking true knowledge. While they study true knowledge their tongues pronounce praise of their God, their hearts hasten to put into practice that which they learn, their ears listen and are fully receptive, and their bodies press on to the service of God—may He be exalted! When they gather true knowledge their conduct is fine and when they understand it they acknowledge that this is a grace of God's to them. Nor do they cease to be assiduous in their seeking after knowledge and extreme devotion to it and they are constantly in the company of him who has true knowledge until they themselves have obtained the fullest part of it, the greatest share of it. When they have achieved that which they sought for as aid and the object which they required, when they have achieved that state of knowledge in the light of whose truths they can act at all times, then do they return to the reconsideration of what they have written and the reassessment of the aim to which they directed their writing. It is this state which withdraws them from contact with the community and which causes them to dwell in seclusion worshipping God. Then the need of the people for them is real and

their status as those fully devoted to the search after the true knowledge of God is recognized and the level of their attainment in that knowledge is known.

Their superiority is recognized and respected universally, their status—as it were—sallies forth into the world where it is accepted on all sides. Some are completely devoted to their studies, ignoring the mass of humanity in their preoccupation with the worship of God, giving preference to those holy works which God reveals to them by means of the knowledge they acquire and refusing any substitute for the worship of God, rejecting any change from that isolation revealed to them by God. And others are inclined to spread their knowledge, have the urge to teach it, and find in teaching their greatest virtue. They therefore are happy to spread their knowledge for God's sake, and are completely devoted therein. They seek to obtain God's greatest regard and hope for a blessed return to Him in the hereafter. In this they are never without God's right guidance. As a result, whatever they may say is by virtue of their knowledge and their silence, is deference to their maturity. When they seek to give an explanation it is well within the comprehension of their audience and when many people gather round them they are happy to serve them, and when they are about to leave they give them their counsel. They pass on such knowledge as they have acquired in simple language soundly expounded, their counsel comes from the heart and their words are exact. They are patient with the uninitiated and do not hold error against those that err and have missed the point. None the less they never pretend to agree with anyone who is wrong. They forgive those that do them wrong and give to those who have withheld from them, they requite good for evil, they overlook those that trespass against them, they do not seek for their actions a reward from man, nor are they concerned either with praise or commendation. All their energies are concentrated on God in all their actions and with complete sincerity. With their good works they seek God. They do not accept world things from those who offer them out of their generosity, nor do they long for free-will offerings. They see the world in that perspective ordained by God and are content with the portion with which God has provided them. They do not

occupy themselves with what is not lasting nor do they toil with what is ephemeral. He turns his desire away from the trapping of this world and turns his back on the beckoning of its bright fascination. A little, provided that it is pure, satisfies him, he is content with what is sound and upright, he abstains from anything doubtful and he turns his back on complex matters even to the extent that he does not take advantage of certain things which are explicitly lawful and is chary in his approach to what is indispensable. Of all that the world can offer and all that is therein he prefers abstinence and adherence to constant and active worship of God. He has pity for those who are taken up with the things of this world and is sorry for those whose attitude to the world is demanding. He does not consider this world to be an adequate portion for those that seek it nor a fair price in return for the effort of those that devote themselves to it. He looks on this world fully conscious of its transience and aware of its imminent disintegration. This is the limited significance of the world in his opinion and its status so far as his knowledge is concerned. And this person, over and above what I have already described, is always alone and much in retirement, continually devoted to his worship of God. He finds spiritual satisfaction, happiness and inner content in confirming his good works in the direction of his Master and his hope for reward is fixed on his return to God in the next world. When he comes out of retirement to appear before those who have come to him to seek that perfected knowledge which he has, he does so with complete concentration and genuine good will. He regards this as a pious and good work. Moreover, he is always in a state of concentration on the main objective, when he is in retirement he is completely occupied with the worship of God, making every effort to approach closer to Him. Thus it is, that this state of consciousness of purpose to come nigh unto God is also realized when he comes before his fellow men to spread abroad the learning he has, and to be a teacher of that which God has taught him. At all times he is afraid of God and hears him, a cautious and respectful awareness of God and ever present with him. He does that which his knowledge demands and is just both in advice and in his decisions. He is one of the experts in religious law, and

in what is permitted and what is forbidden and of the best informed in all matters pertaining to Islām. He walks in the footsteps of the prophets and follows the way of life of the saints and the righteous, he does not stray after those innovations (which, through contrary to tradition, have gained a measure of currency in Islām), nor does he refrain from accepting the agreed tradition of Islām. In learning he is expert, well grounded and strong and his attitude is clear, explicit and balanced. He does not side with any sect and is meticulous in adopting only the most valuable view. He has no leaning towards scholastic theology, never does it occur to him to consider it, he does not attack authority nor say evil of it, but he would like to see civil authority upright in every sphere. He holds the view that authority must be obeyed, nor will he separate himself from the community. He holds that rebellion against authority is an action of the ignorant who are not righteous, of those who have gone astray and are in error, those who seek rebellion and are enamoured of corruption in this world. These are they who are hostile criminals, who do wrong, who are in error, these are they who follow a path which is not that of right guidance, they are associated with error and distraction and in their rebellion against authority they turn their attention to worldly things. Now God has raised the status of the learned above these things and has made them leaders in the right path, good counsellors both pious and trusting in God, sincere, exceptional and outstanding, fine gentlemen, great, merciful, generous and saintly. God has made them unfurled flags of truth, lighthouses erected for guidance, made up paths for humanity. These are indeed the scholars among the Muslims, the truly trusting among the faithful, the noblest of those who are pious. They are those who guide in the crises of religion, and theirs is the light which leads in the darkness of ignorance, the brilliance of their knowledge shines through darkness. God has made them the symbol of His mercy for His creatures, and a blessing for those of humanity who so choose. They are the instruments whereby He instructs the ignorant, reminds the negligent, guides the seeker aright, grants to those who have through them are good works increased, and the noble state in religion reached, the traveller on the road of religion is encouraged by them and

those whose religion is strong and complete are made firm by them. These are they who have filled and beautified their lives with consciousness of God (text, *dhiker li'llāh*, an allusion to the practice of *dhiker*). They pass their lives in good and fine works and thus they leave behind them for their fellow men a praiseworthy memory and the brilliance of their light shines clearly for their fellow creatures. He who makes a choice from the brilliance of their light is illuminated thereby, he who follows in their footsteps is guided on the right path, he who follows their mode of life will be happy and never depressed. God has granted them everlasting life and the fulfilment of a peaceful death and they find that their good works performed during their lifetime accompany them to the next world and give them pleasure. God has made the completion of their lives their best moment and their spiritual state at death most elevated.

And now, you who have asked me about the quality of the genuinely learned who act according to their knowledge during their lifetime; I have described for you something of their nature and given you a considerable description of their fine actions. Had it been my wish to give you an exhaustive description of them and the account of them which they merit, my letter would have been very long and my answer far larger. What God has inspired me to mention on this subject is sufficient for one who is on the right path and adequate means to attain the ultimate good for him who performs that which is preferable.

The learned man said to the wise man: "O, gentle and merciful teacher, instructor of good counsel and of wisdom, your description of these people has made my heart worry and you have filled my breast with fear. By your description I know my status and my rank and I fear that my knowledge which I now have may be beyond my endurance, because of what you have made clear about the extremity of my incompetence and the persistence of my being left behind. When I became aware of what you say I deposed myself, and became convinced of my misfortune and inadequacy. How, then, can I find a way out of the baseness of being backward, a road of departure from the blameworthy qualities which I have, a point of entry to initiation on to the path of the initiated. For in my view to

withhold myself from this step is a sin, and to remain in the state in which I am now is a complete loss."

The wise man said to him: "You must realize that you asked about an exalted matter, an elevated and enormous subject. It is easy for those who practise its virtues to overcome fearful obstacles in their search for it, to carry great burdens and to bear exile from their native land and to dispense with property. Few indeed are they whose love for God is so strong that God has made it easy for them to give up their bodies and their very lives, for whom the achievement of their desire overrides everything. O, questioner about the status of the elect, about the ranks of the learned and the states of the great leaders, those that follow in the footsteps of the prophets, set about giving up everything which might divert you from the path of the initiated, which might hold you back from God's guidance and from righteousness. Be zealous towards God and in that which will bring you nigh unto Him. Know that your devoted attention to anything in this world, whether it be small or great, is a barrier between you and the next world, a means of obscuring your vision when it should be clear. Stop your consciousness from giving its attention to that which when perceived will make you lacking and inadequate. Purify your consciousness, make clean your inward thoughts by exclusive concentration on the main purpose, by complete and exclusive devotion, being of single purpose, zealous to achieve your objective. When you are cured of what was hidden in your secret thoughts, your external appearance, which is known and seen, will be vindicated.

"Beware lest you deviate towards anything, though its significance be trifling it will lead you away from that which is clearly virtue; surely he has the worst of the bargain at all times who sells much of permanent value for little of what does not last, who is occupied with worldly matters at the cost of neglecting the next world.

"O, you that seek the ideal in state and path to God, your prime undertaking which brings you nigh to your God, is the practice of denying the world and turning away from all things towards which the appetites of your soul may lean, be they small or large. For even the small things to which you lean must take something from you in her perception, preoccupy

your heart and distract your mind. And it is in proportion to the strength or weakness of that small desire for the world that the strength or weakness of your preoccupation will vary. It is in accordance with the incidence of this distraction that the understanding of that which you seek will be obscured. For your actions will be effective and your hearts will be preserved in purity only when the distractions of the world are cut from both of them.

“If it should happen that something distracts, even though it be small, it becomes at once your labour and the object of your labour, and makes distant from you your awareness and comprehension. It will hold you back from achieving that perfect state. Be wary of what will incline you to worldly things and turn you in their direction even though its power may be trifling. In becoming completely free from all this you will exclusively achieve a fully balanced state, perfection of action and speech.”

The scholar said to him: “I submit to your guidance unreservedly, and concentrate entirely upon it. I have no other occupation for my heart than it and recognize in it my right course of action. My hopes that through the righteousness of your guidance and through the rightness of your preaching and through the veracity of your counsel to me that God will bring me to all that for which I hope and the fulfilment of what I seek. I have seen the very springs of wisdom flowing from the deep, enclosed secret of yourself out upon your tongue and reaching me and imparting to me some measure of what you intended for me and I tasted of its water what I could assimilate and it brought me new life and proof of your desire to be of use to me. So give me more of that whereby life becomes stronger, and which brings me back from death, which was my past state, to that future so fraught with change. For, surely, the only thing left to me on account of which I can turn to God on your behalf is to entreat Him to vouchsafe to you a fine reward for what you have done for me, that this recompense to you should be in keeping of what is worthy of Him and His companionship to the faithful.

“O, wise man, since you have woken me from the slumber of error, and roused me from the dreams and the dozing of

forgetfulness, it has become possible for me to apprehend your purpose. That which I found has compelled me to do certain things, and I found that the discovery of my own inadequacies impelled me to overcome them and achieve a clear judgment and certain knowledge.”

Now in what concerns what God has made easy of inspiration and what knowledge itself requires by way of further extension . . .

A Letter of ABU'L QĀSIM AL-JUNAYD to ABŪ YA'QŪB YŪSUF IBN AL-ḤUSAYN AR-RĀZĪ—May Allah have mercy on them both

May God reveal to you the true nature of His revelation, and grant you the greatness of His favour and graciousness. May He contain you by embracing you yourself in the fullness of His beneficences which, when they reach you, are the grace of His raising you and exalting you. Then will you be where no other is a mediator between you and Him, but you will be in a relationship with God based on that which God has given you. That which God has given you is something chosen only for the chosen among the elect. He gives you a place, after selection, among those whom He has specially for His saints. He chooses you by His choice of the great ones whom He loves. These are they whom He has marked out by this preferment for the height of His companionship.

Their first steps directly towards Him on the paths which lead to Him are to remove all other than God on their way to Him. By God's aid they reach Him first of all others that seek Him, their footsteps are elevated up to Him alone when they have left behind all great desires. Then do the lights of revelation shine upon them generously, God's companionship flows over them like the rising flood, with all the generosity of an exuberant flow. Its downpour is overwhelming, like that of heavy, continuous rain, like the rich milk of steady piety. It utterly overwhelms and stupefies the human perception of those whom God marks out by piety. God dazzles those whom He wishes by the brightness of His sudden appearance.

Now to what extent and by what means is this stage of piety entered? I refer to this stage of piety which is achieved in the

hearts of those who are thereby honoured by God. And how and in what degree can the intellect of him who approaches that stage of piety hold him back from it? Surely this cannot take place solely by the deed of the subject, even though he be the object of God's honour. Nor can he perceive this state of piety, the secret of the saint, even though the subject be firm and established. It is only God who can put this on, on behalf of His companions and friends, in the same way as it is He with His strength and power who imbues it into those who carry His throne. It is God who protects those whom He has chosen to be His personal companions.

In view of what has preceded, it is clear that, when God desires to create this state of piety in a man, He calls upon him to concentrate with all his being on God and He approaches nigh unto the individual whom He has selected. He takes unto Himself permanently the individual whom He has chosen as the recipient of the gift of His secret. Thus God's complete gift becomes the possession of those who are brought near unto Him and abide with Him. After these come those who are brought near to God, and after these come the saints of all types. Now all these have noble gifts which God has generously given them, which He has bestowed upon them by way of His gifts and His graciousness.

This is their favour and their fortune from God, their everlasting and eternal gift. Now all this, though it is of overwhelming value and a mark of special favour which God reserves for his elect, though it is the most precious of His gifts to His pious, is none the less of the nature of a veil which obscures the divine vision from all except the selected few whom God has specifically indicated. It, therefore, follows from this state of affairs that we have been describing the conditions of the beginning of the knowledge of God by the chosen few who have been specifically selected by God for this knowledge. Nor can this ever be achieved by any individual in whom anything earthy still survives, in whom the potentiality of an inclination to sin still exists.

O, my brother, may it be God's will that you and I join the companionship of God in this fuller sense, the company of those whom God has taken completely unto Himself!

And now to the body of my letter to you, O, my brother.

As you may know, the paths of righteousness go smoothly, the ways or uprightness are clear and well prepared and smooth for the steps of those who travel by them, they are wide enough for the journey of those who seek to travel by them and brightly illuminated and pleasant for the hearts of those that desire them. And yet how few are they that seek them? How few are righteous enough to travel on them? The paths are without travellers and lonely as a sequestered rutting camel. They are like the desolate, deserted places without inhabitants to tend them though God has made these places potentially habitable and promised any residents or travellers the finest of garments. Of all God's creatures none desires this elevated station.

I find that knowledge, in spite of the many who claim to possess it, and in spite of the universality of those who seek after it, is none the less bereft of human possessors. It is a rare quality beyond the capacity of the multitude, both solitary and distant. And this is because those that seek after it do not do so with all their might unreservedly,¹ do not show the necessary pertinacity in their search. I find that most people are ignorant though they claim to have knowledge. It is abundantly clear that many who, in their own eyes, perform that which is required of them, none the less lack that special knowledge. For, alas, most men's attention grips tight on the material world as they seek what their hands can hold. They prefer present profit and concentrate the whole of their perception in their devotion to worldly virtue. Surely their longing is limited by so little an object in the spiritual universe. And so, reluctantly, I find that which they seek is unworthy, is even reprehensible, for surely these are not works for the after life, they are utterly perplexed and cannot appreciate what this world brings upon them. There is none to wake them from their stupor. And yet if you

¹ **صدق** is used hereby Junayd in the sense of "sincerely," "entirely" much in the same way as it is used in the essay on *Sidq* and *Ikhlaṣ*. While **صدق** in early Arabic seems to describe the correct relationship between the worshipper and God which soon becomes what we should term "righteousness." There is reason to believe that Junayd by *sūfi* extension used **صدق** in the sense of sincerity as a quasi-technical term.

tell him of his plight he will deny it. Here, then, do we see the complete victory of evanescent earthly deception and complete perplexity and lack of comprehension of the things of the world to come.

And so, my brother, since humanity is so constituted, how great is their need for the gentle scholar, the sympathetic counsel of the teacher, the right guidance of the preacher! And you, my brother—may God be pleased with you!—are one of the few left of those who have passed on; you are one of the scholars universally recognized, one of the greatest of the wise. And you—may God be pleased with you!—know that God has made a covenant with those who know Him, who have knowledge of Him, those whom He has chosen in the Qur'ān, those to whom He has granted comprehension of Him, those whom He has specially selected and endowed with the ability to interpret the Qur'ān to the masses, to whom He has given the fullness of His faith. It is with these that He has made His covenant, that, in return for this knowledge of God, they should impart it to their fellow men and not withhold it. As we read in the Qur'ān:

“The Rabbis and Jewish scholars in that to them was entrusted the care of God's book”,¹ and “Why do their Rabbis and scholars not forbid them from uttering sinful words and eating that which is forbidden? Their works are surely evil.”²

Now you, my brother, are one of those still left to whom the Book of God is entrusted, to whom its interpretation and decisions are known and, as I see it, it is incumbent on you to expound to your fellow men that which God has granted you and to make public the grace which God has vouchsafed to you.

So—may God have mercy on you—turn to your disciples and give them your full attention, face them and concentrate on them, give them of the knowledge which has been vouchsafed to you, grant them your kindness, and privilege them with your guidance, with that fine teaching which leads them to God. Be generous to them with that of your knowledge which will help them, and show them the confidence of your understanding.

¹ Qur'ān 5, 47.

² Qur'ān 5, 66.

Be with them both by night and by day and give them that special cognisance of your experience.

This surely is the right which the people have over you, their prerogative. You will remember the verse in the Qur'ān when God addresses His most noble creatures to whom He grants respect and status. “Be patient with those who call on their God morning and evening, seeking His face, and let thy gaze on them not cease, nor be disturbed by the pomp of this world. Do not obey the calls of those who forget us, who follow their own desires, whose case is lost; but say, the Truth is from your Lord.”¹ This is God's injunction to His Prophet Muḥammad the chosen.

My brother, it was not my desire to draw your attention to a privilege and a duty which you neglect, not to any suspected deficiency—surely God will guard you from any lapse or omission, from any deficiency or relaxation!—but God says: “Teach for instruction is of avail to those that believe.”²

Now I began my letter to you with a view to establishing our closer contact, seeking your attention and your good graces and hoping that it would cause you to write back to me. So please do as I ask and grant me that further pleasure which would delight me. May God make you the instrument of aid to your brothers.

None the less, my brother—may you be guided on the right path!—there is just one minor point I should like to raise. It is one which I had first to learn myself and which I now venture to pass on to you in the hope that you too will add to it and in your turn teach it to me. And I should like to apologize in advance in the event of your not accepting it. Accept it only if it appeals to you as being true and accept it only as a piece of advice, since I present it to you as a suggestion for what it is worth: nor will I take exception to you if you reject it.

My brother, be cautious with your fellow men and be sure you understand your contemporaries. This is a primary consideration. Further, speak only after you are sure that you know your listeners.*

* Note: The manuscript ends here abruptly.

¹ Qur'ān 18, 28.

² Qur'ān 51, 55.

KITĀB AL-FANĀ'

A Discourse of the IMĀM ABU'L QĀSIM AL-JUNAYD IBN MUḤAMMAD—*may God sanctify his soul*¹

“Praise be to God who severs the earthly bonds of those of His worshippers who seek Him and only Him and who grants the favour of His truths to those who reach Him, who find their support in Him, when He gives them (real) existence and grants them the favour of His love. Those that know Him does He list as His saints enjoying the various degrees of His benefactions. To them does He show the strength which emanates from Him and He endows them with something of His (divine nature) so that the passing thoughts which they encounter do not take possession of them. Nor do those qualities exist in them which might cause them ultimately to be lacking in the ability to achieve true unity with Him, *Tawḥīd*, to be completely divorced from this world. All this, then, is in accordance with God's call to them, their potentiality for intimacy with Him, the appearance of the Unseen and the proximity of the Beloved.”

I heard Junayd continue as follows: “Allah granted me the favour of this intimacy and then veiled Himself from me with the veil of my corporal limitations. And I am myself the source of my tribulation. Woe is me! Allah first beguiled me² and then disappointed me (of His vision by my own physical weakness). It was my presence with Him which was the cause of my absence (from this world). My joy in my vision of God was the goal of my intense effort. But now my strength is gone and my spirit is departed. I have no taste for life nor can I savour the joy of His vision. I can no longer find true pleasure nor true pain. The world is become vapid. Yea, the very words I was wont to use have passed beyond my control. No phrases come to me, nor does any incentive invite me. That which was revealed to me has left me at the stage at which I was at the beginning.”

¹ The title calls this work a *Kalām*, which may be translated “discourse.” It seems to us that Junayd when writing this essay chose the literary form of the spoken word and of questions and answers.

² The Arabic word is *akādī* which literally means “desired me.”

Junayd was asked: “How is it possible for you to speak in this way since no phrase comes to you and no incentive invites you?” Junayd replied: “I spoke when I was absent from my normal state and then an overpowering vision and a refulgent brilliance took possession of me and induced in me a state of *Fanā'* creating me anew in the same way as He created me at first when I had no existence. Nor had I any sway over Him since no one can influence Him. Nor had I any knowledge of Him because He alone has this knowledge. Did He not obliterate my identity by His own nature and in this process my perception passed from me because I was close to Him. He is the Creator and the Re-Creator.”

I asked Junayd: “What do you mean by the phrase ‘He induced in me a state of *Fanā'* by creating me anew, in the same way as He created me at first when I had no existence’?” He replied: “Do you not know that God said ‘When God took of the sons of Adam’” and he quoted the verse as far as “We witness.”¹ “In this verse God tells you that He spoke to them at a time when they did not exist, except in so far as they existed for Him. This existence is not the same type of existence as is usually attributed to God's creatures, it is a type of existence which only God knows and only He is aware of. God knows their existence, embracing them, sees them in the beginning when they are non-existent and oblivious of their future existence in this world. The existence of these is timeless. This, then, is a divine existence and a God-like conception² which becomes only Him.

“It is for this reason that we said, that when God granted existence to His worshipper, He caused, as it were, His desire to flow over him according to His will. This was possible because of God's divine and unique quality. This type of existence, then, is without doubt the most perfect and penetrating. It is the most significant, dominant and more fully described as conquering, victorious and genuinely overwhelming than the normal existence which appears in the worshipper, because in the divine existence his individuality is entirely obliterated and his worldly existence departs from him. This is

¹ Qur'ān 7, v. 171.

² *Idrāk Ilāhī*.

because no human quality survives nor does normal human existence continue, as we have made clear in describing the divine qualities of God's Truth and God's Victory.

"Now hand in hand with this spiritual metamorphosis goes a metamorphosis in values. Thus the pleasing is not of the accepted order of the pleasing, God's generosity is no longer of the usually accepted order of His generosity, because God neither feels nor is felt, He does not introduce variations into His nature. No one knows the nature of His kindness to His creatures, since it is a divine kindness which only God can know and do. In view of the foregoing we said that God has obliterated what appears to the worshipper and when He has overwhelmed him, God shows Himself as the most overpowering, the perfect conqueror, the completely victorious."

So I asked: "What can those, who have the quality described, find, in view of the fact that you postulate the removal of the essential nature of their existence and their knowledge?" He replied: "Their full spiritual existence is of God and from God and is revealed to them from God through His word and His complete sovereignty. This full spiritual existence is not achieved through their own unaided efforts, nor is it what they might imagine after complete subservience to God when their perception is removed and their soul annihilated, since God is separate from them and not bound to them. How can they find or describe what they have not experienced or lived through, or what they sought for and had no knowledge of? This is proved by the tradition which we have. It is related that the Prophet said: 'My servant draws nigh unto me by works of supererogation and I love him; and when I love him, I am his ear, so that he hears by me, and his eye, so that he sees by me.'¹

"The Tradition continues in this wise but I have adduced an extract long enough to prove my point. That God is his ear so that he hears by Him and his eye by which he sees, is the formulation of a conception which is hard to comprehend. How can you bring it into the scope of your knowledge? If any one were to make such a claim it would be manifestly wrong, since

this is knowledge of such a nature that cannot be perceived by means which are known to us and understood by us. The meaning of this tradition can only be that it is God who strengthens him, who enables him to achieve this, who guides him and who gives the vision of what He wishes in the manner He wishes so that he achieves rightness and is in accord with truth. This, then, is the act of God in him, the gift of God to him and only to him. It is not to be attributed positively to the worshipper, since it does not originate from him, nor out of him, nor through him. Nay: it comes over him from elsewhere and must therefore be attributed to another source. This, then, is a possible interpretation of this secret and independent state of the nature described above."

I asked: "How can this presence before God be the cause of his absence, and the enjoyment of the vision of God be the ultimate object of his efforts; seeing that it is well known that men do enjoy and find presence before God without strenuous effort, and are not absent?" He replied: "What you say is common knowledge and in the nature of human experience as it is usually described. But those endowed with special spiritual qualities, those who are the elect, those who have been singled out for their extraordinary spiritual capacity, they are those whose presence before God is absence, and whose enjoyment of the vision of God is the result of their strenuous spiritual efforts. This takes place because of the removal from them as they are, both of their physical and of their spiritual perceptions. This is since God has taken complete possession of them. He has obliterated their personality and annihilated their individual qualities. As a result it is God who functions in them in all their concerns, it is God who establishes the motives for their actions. This is but an aspect of his perfection and completeness.

"In this state they find God's grace though they are absent and enjoy an existence which differs from familiar existence when the ultimate truth of God is refulgent and His victory complete. When the spirit is without that indescribable bliss which is not felt by the soul, nor comparable with any other sensation, the spirit becomes used to this complete *Fanā'*, and finds that its *Fanā'* prevents it achieving *Baqā'*. But when God brings the spirit back to its normal state, he re-establishes it and

¹ This *Hadith* is canonical, accepted by traditionalists. It goes back to Abū Hurayra.

gives it back to its own nature. Thus the experience with God and from God is hidden, the soul grieves, and becomes used to its normal state, because it has lost its first perfection and highest favour. It has been brought back to the shackles of reason and perception. Its regret is profound and its anguish for what it has lost continues in its conscious existence and present reality. This, then, is the reason for the soul's longing, its needs have returned to it: how can it not suffer by being banished from God? The soul was satisfied and now thirsts anew.

"Thus it is that the souls of those who have known God seek after the green pastures, the beautiful vistas, the fresh green gardens—but all other things which they long for echoing their experience before God are a source of pain for them because they serve only to remind them that they are unattainable and recall the lost Beloved. Sad indeed is their lot!

"The reference (in the Ḥadith) to God's gift of the faculties to His worshipper is explicit and not to be taken in a figurative sense. The exact nature of these faculties is known only to God. Those whom He endows with these faculties, those who are cognizant of them and have been chosen to enjoy them . . . for those so elect it is not seemly that human concepts should occur to them or human motives activate them. These faculties constitute a quality which persists after true *Fanā'*, when his human nature vanishes because he is the presence of God, overcome by God's victory, conquered by Him and completely possessed of Him, and that his individual characteristics are eliminated before the divine presence. Even so, in this divine state, he cannot find a way to reach the ultimate reality which now possesses him. It is only in this state that God can be seen in His exalted nature, His beatific names be appreciated. It is only after this stage has been achieved that it is possible for the worshipper to experience the "testing time"; he struggles and prevails and is faithful to God and then he is conquered by that which obliterates him, that same strength, that elevated spiritual stage, that noble relationship with God."

I said: "What you have told me is indeed remarkable. How is it then that those who enjoy this elevated relationship can also experience *Balā'*? Please expound this for me." He said: "Know that at this stage when they seek God it is in accordance with

His will, and when they do not seek God, it is also in accordance with His will. At this stage, then, when God has complete possession of them, *Balā'* overtakes them because of their human qualities which still persist, because of their enjoyment of physical pleasures. This, then, is the veil between them and God which God has placed between them so that they can still retain a measure of their individuality and use both their physical and spiritual faculties in this environment of glory, in this consequence of praise (*dhikr*), in victory of God's conquest. How can this be known to you if none but the elect know it, and only they can discover it, and only they are capable of this knowledge? Can you understand how it is that they should seek God and yet not reach Him though they are helped by God's revelation to them, and are aided by the help of God's truths? It is because God has made them cognizant of an aspect of His existence and given them complete conviction of His hidden secrets which are the path to Him when the human qualities are obliterated and human needs are nullified. As a result, contact with God develops and the spiritual stages become elevated as the human perception is lost and the individuality passes away. He now presents them with effacement after they have lost their earthly individuality and reveals to them reality after they have found reality with God.

"This existence before God and vision of Him still emanates in some degree from themselves and is of the nature of a light veil or a thin curtain. When they come before it, they are overcome by grief for what they have lost and become aware of the intense effort they have made. This is because they have been overcome by that which is without cause and that which is not subject to external influence. Now at this stage the intimacy which they seek with God is in accordance with His will, and that from which they withhold themselves in their relationship with Him, is dictated by what He withholds. Their new knowledge of Him is that which God has inspired in them and not that which they know of Him as individuals. Then is their abode in strength and they attain true intimacy with God; they in themselves become fully preoccupied and there grow up in them, from God, the qualities of existence and non-existence. At this stage the anguish of the spiritual trial waxes."

I asked: "Then describe to me how *Balā'* envelopes them when they have fully achieved this wonderful state, when they are constantly near to God." He replied: "They have sufficient with what has already appeared to them and no longer have desires of the spirit. They have given over striving and donned the garb of God's victory which has come from His positive power and His awe-inspiring glory. At this stage they can view the world with their own perception and do not have recourse to the perception which comes from God since they are wholly separate and divided from Him, and use their own eyes—God being firmly established in His power and glory. When the manifestations of God appear to them, God drives them through their own qualities in His path of victory and glory. It is a stage which they leave without any claim to God, preferring their unique spiritual happiness, confident in their new-found intimacy, sure of access to God, they are free of formal obligations and will not be called to give account of their actions. It is at this stage of confident intimacy that God's test¹ is visited upon them suddenly and without warning."

I said: "You talk far above my head and have left me in a whirl. Please be simpler and speak so that I can understand." He said as follows: "When those who experience *Balā'* achieve that contact with God which He vouchsafes to them and when His behest comes to them, their inner spirit is metamorphosed and their spirit has lost its way, as it were, in eternity. The familiar places were not there for a refuge and the former homes of the body can no longer surround the new abode of the spirit. They are consumed with longing for Him who has brought them *Balā'*, and moan constantly in the *second* loss of their individuality. This loss has been a grievous wound to them, their new state has depressed them. They are very sorrowful, suffering deeply as they seek after God. They are overcome by a thirst which is all-consuming and constantly increasing. The pursuit of knowledge of God is now the constant preoccupation of the soul, it is entirely devoted to submerging its individuality in the attainment of intimacy with God. This thirst from God for God is an anguish even more

intense than the mourning for a near relative. God makes of every external form a sign. He gives to the soul the taste of poverty and renews for the soul knowledge of the experience of spiritual effort.

"The soul accepts the spiritual burden with its implication of suffering, seeks for its cure and is preoccupied with that divine revelation vouchsafed to it. As a result, it is able to view the remote with the eye of propinquity, to be closer to God because a veil has been removed and it is no longer completely concealed. Though the soul has *Balā'* it is not rejected. How can it be hidden from God by a veil when it is, as it were, a captive before Him, imprisoned in front of Him. God has allowed the suppression of the individuality when the man has *Balā'*. The soul no longer arrogates a degree of importance to its individuality but is amply satisfied with God's love and propinquity. Such, then, is the infinite duration of this newly found spiritual life and the intensity of the stage of *Balā'* that the suppression of the individuality is completely swamped by the lightning flash of God's regard.

"As a result, the soul derives spiritual pleasure from *Balā'* and is delighted with its *Balā'* with God, because it can enjoy propinquity with God and the sting of *Balā'* is assuaged. The soul is not bent down under the burden of *Balā'*, nor does it chafe at its spiritual load. Their experience makes heroes of them, because of the secrets revealed to them they stay conquered by God awaiting His commands 'That Allah designate what shall be done.'¹ Those who have experienced *Balā'* fall into two classes, on the one hand those who are at home with their *Balā'* and live constantly with God's desire . . . at the same time his interest in worldly affairs continues. None the less, he prefers to continue to have physical enjoyment as well as spiritual pleasure. God therefore makes a test for him in the continued choice between the two pleasures. It is a glorious trial. (As for the second class of those that experience *Balā'* and are not spiritually elevated, it is said that the reason for their departure from the state of grace is their lack of spiritual competence and the weakness of their spirit.)"²

¹ The word *makara* means to scheme and sometimes to deceive. Thus we translate it. See Qur'an 3, 54.

¹ Qur'an.

² This last passage has been added for the purpose of completing the course of thought.

KITĀB AL-MITHĀQ

IN THE NAME OF GOD THE COMPASSIONATE,
THE MERCIFUL

What follows are Junayd's remarks on the Qur'ānic verse (Sura VII, verse 172): "When thy Lord took the descendants of Adam." In the opinion of the scribe, it is suitable to call these remarks Kitāb al-Mithāq, i.e. The Book of Covenant. The reason for this choice of title is that Sahl also has a work on the same subject and that it carries the title proposed here, viz. al-Mithāq.

Praise be to God who has made His graciousness to His worshippers, which is the revelation of His grace, a clear guide to knowledge of Him. This spiritual grace is in the measure of man's capacity to understand and to perceive. It is the capacity which enables him to communicate with God before his corporal existence. I praise Him throughout all eternity and I offer Him my gratitude everlastingly.

I testify that there is no God but God, the Unique, the One who is alone, the Eternal, the Holy. And I testify that Muhammad, may God's grace and peace be upon him, is the one who has been made perfect by prophethood, and the one who has completed (God's) mission. . . .

Now God has the elect among His worshippers and the chosen of those whom He has created. These are those whom He has chosen to be His saints and to be the recipients of His graciousness. He has thereby separated them from the mass of mankind unto Himself. But he has made their bodies to be of this world, their spirits of the nature of light, their apperception of the nature of spirit. He made their intellects bounded by the throne of God, but their understanding bounded by the veil. He has made the above of their spirits to be of the nature of the unseen in the very dwelling place of the unseen, and he has granted them freedom of access to the hidden corners of His Kingdom. He is their only refuge and with Him alone do they abide. In (their) timeless existence before Him and in (their) state of unity with Him, it is He who had granted them their being. When He called them and they answered quickly, their answer was a gracious and generous gift from Him, it was His answer on their behalf when he granted them their being, their

function being that of interlocutors. He gave them knowledge of Him when they were only concepts which He had conceived. He then wished it, and made them like seeds which He transformed at His will into human seeds and put them in the reins of Adam. As we read: "And when He brought forth their descendants from the reins of the Sons of Adam and took them to witness against themselves, 'Am I not,' said He, 'your Lord?'" In this verse Allah has stated that He spoke to them when they had no formal existence. This is possible because Allah perceives them in their spiritual existence. This spiritual existence connotes their knowledge of God spiritually without in any way postulating their being aware of their own individuality. It follows, then, that at this stage God has existence of a sort which is known only to Him and recognized only by Him.

Now God, in recognizing their existence, comprehending them and seeing them, created them for the first time in a state of spiritual abstraction. Those who existed in the timeless existence are those who exist in the world which we know who are capable of abstraction from it and can abide with God. When they are completely imbued with the divine qualities, freed from the shackles of time, and have something of the nature of eternity, all these qualities dominate them when God desires their abstraction from this world so that they can abide with Him in the next, and He can instruct them to know His unseen, and so that he can show them the hidden corners of His knowledge and can grant them union with Him.

After their union with Him, He separates them from Himself (and grants them their individuality again), then He makes them absent (from this world when they are in union with Him), and makes them present (in this world) when He has separated them from Himself (and granted them their individuality again). Thus it is that their absence from this world is but a facet of their presence with God and their presence in this world is a necessary cause of their absence from God. (As sentient individuals) they are dazzled by the sight of the emanations from Him, but with the passing of the faculty of rational perception, their individuality passes too, and so He removes them from this world. He grants perfection to their *Fanā'* by

granting them the state of *Baqā'* and perfects this *Baqā'* after *Fanā'* by *Fanā'*.

The circumstances of this world surround them in so far as God has willed it, since He wills it in His unique and elevated capacity. Whereas their first existence is completely real, is better, higher and more conducive to God's conquest and victory, and to their complete absorption in Him by means of that which He has granted them. In this state God wipes out all indications of their existence in this world and removes the signs of their corporal existence and their human existence vanishes. Moreover, they have no physical attributes, no perceptible existence, nor can the indications of their existence in this world be comprehended fully. All these indications conceal the timelessness of spiritual existence. The bliss of this spiritual existence is not comparable with human bliss. Though the same word is used, the meaning is different. In both cases the general nature of the bliss is the same, but the *signs and indications* are different. Whereas the external signs are pleasurable the taste is, in fact, marred by bitterness. Their thoughts are constantly directed towards their Beloved and their inward thoughts never cease from praising the Lord. At this moment the turbulent seas of the zealous God rage against them and severe indeed is their trial when they are on the verge of it, and their souls weaken while they wait patiently for it. Then that which was familiar to them becomes strange and that which they knew not becomes crystal clear. They are distinguished by their knowledge of truth before God when God creates in them the faculty of true knowledge of Himself. This faculty emanates from God and must be attributed to Him and *not* to the person in whom it is endowed. The possession of this faculty marks the fullness of endeavours before God.

At this stage God does not give precise definition to their trials, else they might rest back, nor does He indicate the exact nature of their endeavour lest they rest on their laurels. He makes His elect preoccupied independently of one another and separates them from one another. Thus, at the same time, they are both present and not in existence. The fullness of their endeavour is in their enjoyment of the vision of God, because, after He has obliterated in them every trace of corporal and

spiritual existence, they can find Him themselves, and have vision of Him in their new state. In this state he has full possession of them and has destroyed their individuality (and has removed their characteristics) as we perceive it. In a word, perception of the truth comes from the Truth *par Excellence*, that is God, if and when God so wills it, and in the measure of His recognition of their worthiness and in His enabling them to achieve. God, as it were, replaces the faculty of perception which they had prior to His taking full possession of them.

He creates in them both the associated qualities and the faculty of perception which are in accord with His own type of perfection and completeness. As a result, the joy which they experience is not of the same order as normal human joy and has in it something of a trial. This is because Existence after complete personal suppression is not the same as normal human existence, the ultimate Truth of God is now refulgent and His victory is complete.

When the spirit is without that indescribable bliss which is not felt by the soul nor comparable with any other sensation, the spirit becomes used to this complete *Fanā'*, and the individuals are, as it were, cast into the desolation of destruction of the spirit's trials. Then they become familiar with this state after *Fanā'* and no longer are satisfied with their normal taste and cannot accept their previous type of existence. God absorbs them unto Himself without heeding their attributes or any characteristic whatsoever which may be attributed to them. He does not heed either those inclinations with which He has endowed them which create the describable qualities in them. Now these special qualities which enable man to come nigh unto God are lost in all his other qualities when man cannot find the path to achieve the approach to the highest existence in Truth (*Haqq*) which God has enabled him to have. Thus, then, are His high attributes, the strength of His manifestation and the glory of His dominion.

Now it comes to pass that those who, having approached God and having stayed with God and having been certain of their contact with God, and not having deceived themselves about their own experience are put to God's test by the subsequent complete obliteration of their experience.

At this stage God endows them with strength, high degree, honoured intimacy and the glory of close relationship with Him. God's test is that He now presents them with effacement after they have already lost their earthly individuality, with reality after they have found Reality in God.

The severity of this test lies in the fact that, when brought face to face with ultimate effacement and true reality, then and only then, can they realize the degree of their inability to comprehend and the excessive brilliance of the vision which is beyond the confines of knowledge and which defies description.

Now at this stage the intimacy with they seek with God is in accordance with His will and that from which they withhold themselves in their relationship with Him is dictated by what He withholds.¹

And their new knowledge of Him is that which God inspired in them and not that which they know of Him as individuals. Then is their abode in strength and they attain true intimacy with God; they are elected to the presence of God who had Himself witnessed their transmutation. What they have perceived is through God who unites each one's perception of Him and retains His separate entity. God is above human description and exalted far beyond a similarity with His creations.

ON DIVINITY

Said Abu'l Qāsim al Junayd—may God have mercy on him! God was in isolation with the elect and divinity was maintained in absoluteness for them alone. The first appearance of God's visitation was when He delivered to them the evidences of His causing them to appear and made them to dwell with divinity from its inception. God created timelessness, eternally continuous, lasting always, that which has neither end nor termination. Then God added to this the testimony of the power of His glory, the extent of His splendour, the display of His conquest, the height of His elevation, the dominion of His sovereignty, the intensity of His awe, the nobility of His majesty, the splendour of His rule. He is unique by these qualities and

¹ Literally: And they seek from Him concerning that which He sought from them and try to withhold from Him that which He formerly withheld from them.

thus allows himself to be distinguished. He is magnified and exalted by His greatness.

Thus, then, God in truth and by the measure of truth, is the ultimate truth, and God in truth and by the measure of all decisions, is the final arbiter. His unity in the uniqueness of His power is one, unique and eternal.

This, then, is the prime evidence that God has so inspired the elect that they can appreciate fully the significance of Uluhiya, that He has brought them near unto Him. In this state, God enables them further to know those of His fine attributes which He had withheld from them, which He had concealed within His protection. These attributes, some of which have been referred to and others of which have not been mentioned, describe union with God and separation from Him, according to God's will that they be revealed or withheld. Some of these true names of God are self explanatory, their meaning is implicit in their use, they are exalted in their ways, elevated in their dwelling places, and travel freely. These attributes are extinguished when God permits them to be absorbed into that which Truth had protected and concealed, had hidden and kept away, had covered up and screened from sight; Qualities which Truth has overcome and made its own, has conquered and made subject.

Then the manifestations of reality vanish in their division without being cut. When it is united (in God) it is extraordinarily elevated, magnified in its appearance and ennobled by the inviolability of its laws; awe inspiring with divine awe, glorious in God's glory, and victorious in God's victory. And if you ask how does the conception of "where?" apply to this, the answer is that, in so far as the word "where?" can apply to Him, the answer is not confined to the limits of our conception of space. This is because "where?" as applied to God is in proportion to His timeless continuance. Thus, then, the "where?" as applied to or for God is not the "where?" which we know, since it is only applicable to divinity. It is an aspect displayed by God when all the manifestations of reality are united.

God, then, it is that causes His elect to perceive the awaited

evidence of His truth, these to whom this description applies. It is in His separate existence and peculiar knowledge.

The foregoing is but an indication of what cannot be further explained. Moreover, this of its very nature cannot be understood from indications, but only when you yourself are in the state which is described. I have wrapped up what is in it and have not elaborated it. Accept it, then, from the only source of it. If God wills He will guide you to its comprehension.

One of the features which God as creative Truth has implanted in the conception of the separate (human entity)¹ is that He causes to be intimately associated with the individual the manifestation of that wherewith He clothes His elect. He has clothed them with the manifestation of that wherewith He has them in His thrall. Thus the elect to whom God makes this revelation, are themselves the testimonies to the mysteries which He has concealed. Whenever He causes the elect to see something of the divine revelation He buries, as it were, the man who has achieved this spiritual state in the state of concealed mystery. The elect, when they see what God causes them to see, are in a state of continued exaltation inspired by God's revelation. At this stage, God's revelation is that of a secret cautiously and tremulously shown, in the unveiling of the hidden, before God enables the elect to see past the curtain which conceals this unusual divine aspect. Then God shows the evidence of His generosity, His predestined affection. He demonstrates this to them in the fact of His receiving them, in showing the glory of their dwelling place, in proclaiming the state of the achievement of fulfilment and the attainment of everything which was beloved, sought after and longed for. This, then, is the perfect gift of sincere companionship, the essence of the gift of God's proximity.

Then, when they are confirmed and confident in the stage where God has placed them, God grants them another grace in that He shows them how to lose the temporal shackles of their individuality, how to apprehend what He offers them, how to renounce the gifts generously given, and the affection

¹ Ismu'l Tafriqa literally "the name of separation" has been rendered as above, taking ISM as a technical term in logic when it is used to particularize a general ideas as in ISMU'L-JINSI, genus then generic.

bestowed on them as individuals. He grants to His elect the contrary of the former (Vision of God) since He desires to bring them to this new state of grace thereby and demands it of them.

If you were to see the elect at the instant of their vision of God and the state in which God has placed them, you would see nothing but the hostages of captive bodies, the physical relics of souls which are about in heaven. God has exhausted them by obliteration in the Kingdom of His glory and completely tired them out by His excessive trial in His absence from them . . . an absence which causes them to cry out in anguish, an overwhelming grief which makes them cry aloud. God stops their very breathing, imprisons their breath within them so that their life's breath circulates only in God, and they are, as it were, made one with Him. This is but part of the science of *Tawhīd* which God indicates to His chosen.

KITĀB FI'L-FARQ BAIN AL-IKHLĀṢ WAṢ-ṢIDQ

In the Name of God, Most Gracious, Most Merciful, Praise be to God, and peace be on His servants whom He hath chosen.

Abu'l Qāsim al-Junayd—may God sanctify his soul and give light to his grave—says as follows:

May God grant thee the happiness of His nearness;

And may He at all times give thee new increase of His goodness;

And may He protect thee in the shade of His merciful wing;

And may He make your refuge near to Him, even where He has made to abide the souls of His privileged ones—those to whom He has given His protection, whom naught can overtake and naught can hinder and whose devotion to God naught can disturb;

The prayers and peace of God be upon His Apostle, his family and his companions.

You have asked me what is the difference between *Ikhlāṣ* (unquestioning submission to God, hence righteousness) and *Sidq* (a correct relationship with God, hence righteousness).

Sidq is to keep strict watch and ward on one's soul, after having performed one's religious duties and acted according to religious precepts. Further, it implies the public performance

of all legal duties, and that this performance in the beginning be based in good will and devotion to God—may He be exalted and magnified.

Sidq is therefore an attribute of the Will and is present at the inception of the Will, at the performance of religious injunctions acting as the impulse to the Will inasmuch as God makes the way unto Himself. It is on this path that *Sidq* prevents you from acquiescing in the desire of your lower soul to relax in your religious duty. It impels you to accept religious precepts plainly without having recourse to complex interpretation.

Sidq therefore existed before the existence of *Ikblās*. In the Koran we have the phrase: "He will ask the *Ṣādiqīn*" (possessors of *Sidq*), that is once they have acquired *Sidq*, "what it meant to them." God has spoken of the *Ṣādiqīn* using the word in a different sense, when He says "This is the day on which *Sidq* will help the *Ṣādiqīn*."

Sidq, in the first passage, implies that God recognizes in the *Ṣādiqīn* a distinction between their *Sidq* and their *Ikblās*, because *Ikblās* exists as an attribute of man in two separate states—in the state of Conviction and Intention and, secondly, in the state of Action.

Ikblās, as an attribute of the *Sādiq*, is present in his Conviction; it has nothing to do with the nature of *Sidq*, since *Ikblās* is almost intuitive. A man who understands the meaning and purpose of all his actions and does not do those actions which do not conform with *Ikblās*—such a man is called *Mukblīs*.

Ikblās is primarily the recognition of the Unity of God with the Will, and, secondly, the recognition and avoidance of those actions which are evil.

(The term *Sidq* is used both of man and of God, but in different senses.) When it is used of man, the reference is to the order of his piety (*Sidq*) and not to his *Ikblās*. When it is used of God it connotes *Ikblās*. Thus one can say "so and so has *Sidq*" with reference to his knowledge of religious precepts and his assiduity to in their performance. But one cannot say "so and so has *Ikblās*." *Ikblās* is a purely personal and intimate quality which cannot be directly perceived by one's fellow men.

Sidq is, then, a patent attribute of its possessor, whereas *Ikblās* is not visible.

The *Ṣādiq* is so called because of the attributes he so patently possesses. We may call a man a *Ṣādiq* having observed his outward actions. He must also have some degree of *Ikblās* inwardly. However, in order to show the qualities of *Ṣādiq*, the *Ṣādiq* has to understand the meaning of things, so that he can accept and do those actions which conform with his religious persuasions and reject those actions which do not conform.

Ikblās is superior to *Sidq*, in that implicit in *Ikblās* is the knowledge of the significance and ultimate purpose of all things, and, moreover, he who possesses *Ikblās* has the power to resist the evil suggestions of Satan because his heart is pure.

Nothing excels *Ikblās*, because for the worshipper there is no goal in devotion beyond *Ikblās*.

We do not say that there are degrees of *Ikblās*, because *Ikblās* is in itself an ultimate goal, whereas that there are degrees of *Sidq* is implicit in the verse in the Qur'an when God is referred to as asking the *Ṣādiqīn* about their *Sidq*. He does not ask the *Mūkhliṣīn* about their *Ikblās*, since that is the essential quality which God demands of the true worshipper.

So *Ikblās* excels *Sidq*, and *Sidq* is inferior to *Ikblās*.

Now *Sidq* is used in three senses: the *Ṣādiq* in his words, the *Ṣādiq* in his action, the *Ṣādiq* in his intention. The *Ṣādiq* in words is one who tells the truth, whether it be in his favour or against him, who avoids specious interpretation and deceit. The *Ṣādiq* in action is one who never spares himself and does not consider his own personal comfort. The *Ṣādiq* in intention is one whose actions are dictated by the fact that his heart is turned towards God. A man, then, who possesses all these qualities is a true *Ṣādiq*:

However, it must be realized that *Sidq* is ever present with the *Ṣādiq* and never in any circumstances absent. (See my analysis on this point at the beginning of this book.) Thus, we have *Sidq* in pious action, in self-denial, in asceticism, in trust in God, in spiritual happiness, in love of God, in desire for God, in declaring the Unity of God in the Moslem sense, in the

qualities of the (murid) *ṣūfī* novice and the *ṣūfī* initiate both at the beginning of his meditations and after them. All these stages of spiritual experience inevitably bear testimony to *Sidq*.

Now the meaning of *Ikhlās* is complete and exclusive concentration on God. This focusing of intention towards God demands that the *Mukhlis* shall be aware of the implication of things and recognize that they change constantly. He will thus accept what conforms with the full focusing of his intention towards God and reject those indulgences prompted by either his worse self¹ or the Devil, which do not conform. In this state his personal vision departs and he realizes it is a gift of God which has replaced it. The *Mukhlis* will remain in a state of equanimity when his fellow men deride him because he recognizes God's gift of *Ikhlās* to him, and he will be displeased when his fellow men praise him, since he fears that he may lose God's gift of *Ikhlās*, and he no longer considers his fellow men when the spiritual state comes upon him. This is a sign which is visible to the vision of the *Mukhlis*, but does not exist in the vision of other beings.

Now the qualities of *Sidq* and *Ikhlās* are both present in one who is a *Mukhlis*, whereas the man who is described as a *Sadiq* and therefore has the quality of *Sidq*, is only at the threshold of *Ikhlās*. The ultimate quality to which we refer when we speak of 'Ubūdiya (true worship of God) in those seeking the path to God is *Ikhlās*.

As for the genuine *Sādiq*, God may well grant him *Ikhlās*, which is the next stage; in the same way the genuine *Mukhlis* may in his next stage be granted the ability (*Kifāya*)—which was lacking prior to this—to concentrate his spiritual perception on God (*Baṣīra*). The man who has attained this spiritual perception completely may well be granted in the next stage protection from his own evil instincts (*Hiyata*).

At this last stage God has full possession of His worshipper, He has overcome his faculty of reason and has annihilated his struggling individuality.

When God has full possession of the worshipper, He has endowed him with a new spiritual nature which replaces the

individuality with which he formerly worshipped God. It is with this new and special faculty that it is now possible for him to worship God as One.

It is at this stage that the worshipper first realizes to the full the significance of the special *Tawḥīd* and that his acceptance of the reality of the physical world is replaced by his perception of reality itself. In the same way, the significance of the events in his life is that they are now in accordance with the will of his possessor, the external characteristics of these events being entirely without significance.

When the worshipper reaches this stage, he can no longer be described in rational terms; in fact, the promptings of reason to the worshipper who has realized to the full the special *Tawḥīd* are nothing but evil whispers which he must overcome.

It is Reason which formerly directed the worshipper in his worship when he worshipped God as an individual, but when he is completely possessed by God his individuality is suppressed. He is, at it were, transmuted. His external characteristics remain the same, but his individuality has vanished. Thus he is at once present and absent.

ANOTHER CHAPTER WHICH DEALS WITH *TAWḤĪD*

Know that the first condition of the worship of God—may He be exalted and magnified—is knowledge of God and that the basis of knowledge of God is the recognition of His being One (*Tawḥīd*), and that His unity demands the absolute negation of the possibility of describing God in answer to the questions "How?", "Where?" and "When?". It is through God that we can be guided aright to Him, and the means of this correct guidance is God's permission that we may succeed in finding Him (*Tawfiq*). When this permission is granted, the recognition of His unity follows. His *Tawḥīd* connotes belief in Him. From belief in Him follows confirmation which in turn leads to knowledge of Him. Knowledge of Him implies obedience to His commands, obedience carries with it the ascent towards Him which leads ultimately to reaching Him. When God is attained His manifestation can be expounded, from His manifestation there follows bewilderment which is so

¹ In Qur'an.

overwhelming that it removes the possibility of the exposition of God. As a result of losing this manifestation of God the elect worshipper is unable to describe God. And, when the worshipper is unable to describe God, he finds the true nature of his existing for God. From the true nature of such existence (for God's sake only) there comes the vision of God, together with the losing of his individual entity. Thus, with loss of his individual entity, his spiritual entity achieves absolute purity. In this state of absolute purity he has lost his personal attributes; by this loss he is wholly present (in God). By being wholly present in God, he is wholly lost to self. And thus he is present before God, absent in himself; absent and present at the same time. He is where he is not, and he is not where he is. Then, after he has not been, he is where he has been (before creation). He is himself, after he has not been truly himself. He is existent in himself and existent in God after having been existent in God and non-existent in himself. This is because he has left the drunkenness of God's overwhelming and come to the clarity of sobriety, and contemplation is once more restored to him, so that he can put everything in its right place and assess it correctly. Once more he assumes his individual attributes, after *Fanā'* his personal qualities persist in him and his actions in this world, when he has reached the zenith of spiritual achievement vouchsafed by God, he becomes a pattern for his fellow men.

ANOTHER QUESTION

If we consider a man whose knowledge is authoritative and genuine this religious knowledge demands punctilious performance and the man is completely devoted to it. He will find that the exigencies of that knowledge will not coincide with his instinctive spiritual desires. This gap, though he is aware, conscious and active, will lead him to have recourse to the science of the search after the return of God (*Ḥaqq*) while he is still aware, conscious and active. He then returns to God, humble, modest, poor and with little, and asks Him to carry his burden of genuine knowledge. At this stage he becomes able to carry out the exigencies of the second type of knowledge by the dominance of his instinctive spiritual desires over his actions and is no longer positively aware of his genuine knowledge of the first type, which bound him to the conditions laid

down in its edicts. When the two types of knowledge (namely, the theoretical knowledge and the intuitive) are merged by the discovery of the reality of intuitive knowledge and the discarding of the reality of the first type, the elect has achieved true knowledge of the spiritual trial (*Balā'*). He tastes the bitter cup of God's censorship which makes it abundantly clear to him that he still has other characteristics and that, within himself, his nature still has hidden qualities; all this while he is going towards absolute and genuine *Tawḥīd*. *Balā'* diminishes in its rigour, in proportion as the intuition dominates and coincides with his natural desires (which are now elevated), as we have already described. At this stage, he comes to the obliteration of his individual instinctive desire for pleasure and also to the vanishing of his critical distinction with regard to the purification of his instincts through the disappearance of his desire for pleasure. Then he is able fully to comprehend the true indications towards God from the nature of events, the changes in things, without heed for mediums of understanding, since now his faculty of distinction coincides with a purified intuition.

ANOTHER QUESTION

Fear distresses me, Hope comforts me, Reality unites me with God, and Ritual¹ separates me from God.

When God distresses me with fear, he obliterates my existence and takes care of me.² When he comforts me with hope, he returns my existence to me after my absence and commands me to take care of myself. When He unites me with Him through the real (vision of God) He causes me to be present before Him and invites me. When God separates me from Him by ritual, He shows me that which is not my true self and covers me up (so that I cannot see Him). In all these states it is God who moves me without keeping me still, who makes me unfamiliar with my own spirit and ill at ease in these states.

When I am before God I taste the savour of my existence—

¹ The word *Ḥaqq*, according to Ibn Ajība () refers to those religious duties (*Ḥuqūq*) incumbent on the worshipper which can be performed only when the worshipper is in a state of *tafriqa*, separation from God, and not in a state of *jam'*, union with God. See *Tkarr-al-Himam*, v. 1, pp. 126 et seq.

² So that I need not take care of myself.

would that God would obliterate my existence and cause me to enjoy His vision, or that He would make me absent from myself and give me respite from that which is due to Him as formal ritual. Would that God would show me complete *Fanā'* in which is my eternal life.

My *Fanā'* is my *Baqā'*. In my genuine *Fanā'* God obliterates in me both my *Fanā'* and my *Baqā'*, so that when I am totally obliterated, I am without either *Baqā'* or *Fanā'* in my state of *Fanā'* and *Baqā'*. This is because the state of *Baqā'* and *Fanā'* apply to the existence of some being other than me, when I am obliterated.

ANOTHER QUESTION

Know that men are recognized by experience of their righteousness, their unsparing efforts to uphold the precepts laid down by God, persisting in their devotions from stage to stage until they reach the true and highest stage of worship of God. This is externally visible since they no longer have a choice in action, but are content to do God's will.

These, then, are the facts accepted by the community as indicating those combined characteristics which appear externally when the elect have reached that stage. This true and highest stage leads him to the vision of God, comprehension of God's guidance to Him, in modifying events for him to choose what God has chosen for him. These facts indicate that his fellow men have left him because his character has been modified for them and he is no longer aware of them. This is the stage of companionship. In the Qu'rān we have the verse in which God says to Moses: "I have taken you unto myself as a companion." In this stage of companionship, the range of his movements is limited, he can only go from God to God, for God and in God. He has *Fanā'* and this too is obliterated because he persists in *Baqā'* only through complete obliteration.

God desires to return his worshipper to the community and does so, making clear the evidence of His grace to him, so that the lights of His gifts in the return of his individual characteristics scintillate and attract the community to him who appreciate him.

ANOTHER QUESTION

Know that you are your own veil which conceals yourself from you. Know also that you cannot reach God through yourself, but that you reach Him through Him. The reason is that when God vouchsafes the vision of reaching Him, he calls upon you to seek after Him and you do so. When you have the vision of seeking after God, you will apprehend its nature and the effort required to achieve what you desire. At this stage you are veiled until your great need for God returns in the search for Him and He becomes your pillar and support in your intense search after Him and enables you to perform those duties which He has chosen for you in the knowledge of the search after God, to maintain those conditions which He has laid down, and to observe those things which you have been asked to observe.

Thus it is that for your sake God protects you from yourself and causes you to pass by obliteration to eternal life, so that you achieve your desire and live eternally with Him. This is because the unification of him who recognizes fully the unity of God lasts for ever, though the man himself is obliterated. At this stage you are your true self because you have lost the shackles of your human individuality and you achieve eternal life with God because you are obliterated.

There are three stages in *Fanā'* (obliteration).

First: The obliteration of attributes, characteristics and natural qualities in your motives, when you carry out your religious duties, making great efforts and doing the opposite of what you may desire and compelling yourself to do the things which you do not wish to do.

Second: The obliteration of your following after the enjoyment of the sensation of pleasure in obedience to God's behests so that you are exclusively His, without any intermediary means of contact.

Third: The obliteration of the consciousness of having achieved the vision of God at the final stage of ecstasy when God's victory over you is complete. At this stage you are obliterated and have eternal life with God and you exist only in the existence of God because you have been obliterated.

Your physical being continues but your individuality has departed.

ANOTHER QUESTION

Know that there are three types of people, the man who seeks and searches, the man who reaches the door and stays there, the man who enters and remains.

As for him who seeks God, he goes towards Him guided by knowledge of the religious precepts and duties, concentrating on the performance of all external observances towards God.

As for the man who reaches the door and stays there, he finds his way there by means of his internal purity from which he derives his strength. He acts towards God with internal concentration.

As for the man who enters before God with his whole heart and remains before Him, excluding the vision of anything other than God, noting every indication from God to him, ready for whatever his Lord may command. This readiness is characteristic of the man who recognizes the Unity (*Tawhīd*) of God.

ANOTHER QUESTION

Know that *Tawhīd* is found in four stages in people. The first is the *Tawhīd* of the ordinary people, next is the *Tawhīd* of those who are well versed in formal religious knowledge. The other two stages are experienced by the elect who have esoteric knowledge (*ma'rifa*).

As for the *Tawhīd* of ordinary people, it consists in the assertion of the Unity of God, in the disappearance of any conception of gods, opposites, equals, likenesses to God, but with the retention of hopes and fears in forces other than God. This type of *Tawhīd* has a measure of efficacy since the assertion persists.

As for the *Tawhīd* of those who are well versed in formal religious knowledge, it consists in the assertion of the Unity of God, in the disappearance of any conception of gods, companions, opposites, equals, likenesses to God, combined with the performance of the positive commands and the avoidance of that which is forbidden so far as external action is concerned, all this being a result of their hopes, fears and desires; this

type of *Tawhīd* has a measure of efficacy since the assertion of the Unity of God is publicly proved.

As for the first type of esoteric *Tawhīd*, it consists in the assertion of the Unity of God, the disappearance of the conception of the things referred to, combined with the performance of God's command externally and internally and the removal of hopes and fears in forces other than God, all resulting from the ideas which tally with awareness of God's presence with him, with God's call to him and his answer to God.

The second type of esoteric *Tawhīd* consists in existence without individuality (*Shabāb*) before God with no third person as intermediary between them, a figure over which His decrees pass according as He in His omnipotence determines, and that one should be sunk in the flooding seas of His unity, completely obliterated both from himself and from God's call to him and his answer to God.¹ It is a stage where the devotee has achieved the true realization of the Oneness of God in true proximity to Him. He is lost to sense and action because God fulfils in Him what He hath willed of him. This implies that in his final state the worshipper returns to his first state, that he is as he was before he existed. The proof of this is the verse in the Qur'ān:

“And when your Lord drew forth their descendants from the reins of the children of Adam and took them to witness concerning themselves, ‘Am I not,’ said He, ‘your Lord?’ They answered ‘but certainly you are.’”²

¹ This version follows the manuscript text of **الخلق** which is in accordance with the preceding **مع قيام مشاهد الدعوة والاستجابة** and gives a significant distinction between the two esoteric stages. Sarrāj, Hujwiri and Qushayri have the reading

الخلق which puts an unnecessary strain on interpretation, noted by Anṣārī, the Merx and Hartmann al-Kuschajri, 1914, p. 50, note. In this same passage the reading commentator, **شبح** “a frame without a will” as found in our MS. is superior in

the context to the reading in Nicholson's Hujwiri since the **شخص** is the individual.

Zhukovski (text p. 363) gives pride of place to **شبح**

² Qur'ān. See above, p. 76.

Who existed (at this time) and how could he have existed before he had existence? Did anyone answer other than the pure, free and holy spirits in accordance with God's omnipotence and perfect will? His existence now is like it was before he had existence. This, then, is the highest stage of the true realization of the Unity of God in which the worshipper who maintains this unity loses his individuality (*dahab huwa*).

*The Last Question on TAWHĪD from the Discourse of JUNAYD—
may God be pleased with him!*

Junayd was asked what was the final goal of the worship of those who have knowledge of God. He replied: "The conquest of themselves." He expounded that God has set out the tasks for those who perform their religious duties, so that they achieve a stage which is from God and have not recourse to themselves. God makes the prophets look at their elevation with longing. He prefers them to the saints, and the angels praise them when they have left behind their own achievements and achieve the state with God through God alone. The station of the rest of mankind before God is through their own achievements without that grace which God grants them. Thus it is that God requites every man, according to his status.

RULES OF CONDUCT FOR ONE WHO IS DEPENDENT UPON GOD

Shaykh Abu'l Qāsim was asked concerning Rules of Conduct for one who is dependent upon God and he said: "Thou shouldst be satisfied with God under all circumstances, and thou shouldst not ask anyone except God." He was asked concerning the thought of Goodness (*Khāṭir*)¹ whether it is one thing or more and he said: "The thought which calls to obedience to God has three aspects—(a) the thought which comes from the devil, the cause of which is the suggestion of the devil (Satan), and (b) the thought which comes from the lower soul, the cause of which is desire and the longing for comfort, and thirdly (c) the thought which comes from the divine, the cause of which is the assistance given by God."

¹ By *Khāṭir* (passing thought) the ṣūfis signify the occurrence in the mind of something which is quickly removed by another thought and which its owner is able to repel from his mind. (Hujwiri, p. 387.)

These thoughts may be confused one with another in the call to obedience to God, and one should clearly distinguish between them in order to perform right actions, because the prophet said: "For whom the gate of goodness is being opened, let him seize it," and one must reject the other two (i.e. thoughts). (a) As for the devilish thought, God said: "Verily those who fear God, when a thought of evil from Satan assaults them, they bring God to remembrance, when, lo! they see (aright)" (Qu. 7. 200); (b) the thought of desire is the thought of the lower soul and, as the prophet said: "Hell is surrounded by desires."

Each one of these thoughts has a sign, by which it can be distinguished from another; as for the thought from the lower soul, the cause of which is desire and longing for ease, desire can be divided into the mental, such as the desire for advancement and reputation, the assuaging of anger by revenge, the humiliation of opponents and things of this kind, and physical, such as the desire for food, drink, and lust for women, clothes, pleasures and things of that kind. For the human soul there is a need for these delights, in accordance with its distance from one or another of them and the strength of the attraction which each class (or category) exercises on it.

For the thought which comes from the lower soul, there are two signs which act as true signs for distinguishing the thought with which it is concerned. One of them is the presence of this thought together with the need for one of these things that are desired, such as the presence of marriage (in the mind) together with a strong desire for women, deluding him in this point that his intention was only to carry out the command of the prophet when he said: "Marry and be fruitful, I will multiply you on the day of resurrection" and in order not to transgress against the saying of the prophet "There are no monks in Islām"; and similarly in eating when there is a strong need for it, and sometimes it deludes you by calling upon you to abandon fasting or to acquire one of the desired things so that (the lower soul) says that, in keeping the fast, the mind is weakened from carrying out that which is obligatory for obedience to God; and that, if you invite a Muslim friend and you refrain from the desired good (in his presence), you make

the heart of a Muslim sad, or sadden the heart of your family if you bring food for your family (and you do not share in it). And sometimes the thought deceives you in another form by saying to you: "Destroy this desire by obtaining this hateful thing in order that this thought may not persist in you and your worship of God become confused." And similarly in other desires, there is delusion and deception. And likewise when you are weary in worship and you keep on in obedience to God against your will, then the lower soul will point out to you that the prophet prohibited celibacy and wearying oneself as he said "You are only obliged to do what you are able" and as he said "He who rides ceaselessly does not finish his journey nor does he keep his camel." Nay, sometimes when you have exercised great restraint your soul is very weary and is withheld from its desires, it calls you to destroy it completely or restrain it from performing its functions so that the lower soul causes you to do that which leads to execution or prison and things of this kind, because it is thought that in these two circumstances (i.e. destruction or restraint) there is ease and an end to weariness. One of the two signs in this matter is that sometimes tiredness and weariness come together with the longing for ease and sometimes the need for something which is desired comes together with the motive or impulse of the desire. Then one should consider these two conditions and if one of these two conditions comes (to the mind) you know that the thought is from the lower soul and its need moved it (the lower soul) to call for it. The conclusion (of this indication) is that the thought comes from desire or the seeking of ease and it is therefore apparent that the thought is from the lower soul. And the second sign is the persistence of this thought and its unceasing nature so that it becomes continuous and, whenever you make an effort to thrust it from you, it persists in you and insists so that there is no use seeking refuge or taking precautions or being warned or turning away from it, nay it persists continually and this is one of the clearest signs that (the thought) comes from the lower soul. Just like the child, when he is kept back from something, the persistence of his longing for it is increased. These two conditions are true signs. When they are together, there is no doubt that the thought comes from the lower soul.

And the cure for (the lower soul) in this case is either complete opposition to and remorseless tiring out of it (the lower soul) and prohibiting it from ease when the motive of the thought is over-tiredness and weariness in worship or the imposition upon the lower soul of a task so heavy that it will repress it from moving in accordance with this thought. And if the thought comes from desire, the cure for it is deprivation of the thing which the soul desires or restraining oneself from something else which it desires in order to restrain oneself from the object of one's desire.

As for the thought which comes from the devil, it also has two signs. One of them is the awakening of some of the needs of the lower soul at the call of desire, or the call of ease at times when the soul is accustomed to get that for which it longs. And the difference between it (the thought which comes from the devil) and the thought coming from the lower soul is that the latter persists and does not go while the former goes and comes again, so that whenever a man is diverted from his desire because of inadvertence, it persists in him when the devil reminds him of the desire and the motion of the soul by this reminder (from the devil) is greater than that of the thought which is from the lower soul because the latter is only a passing one at the time when the need is strongly felt.

And the second sign is that this thought which comes from the devil originates in and comes suddenly to a man's mind, but the thought which comes from the lower soul moves continuously by nature towards desire or ease and this is because the suggestion of the devil only follows the course of speech between man and man so that the only difference between this and that is that man does not see him (i.e. the devil) and the soul can only move your heart through the sense of hearing at the time of speech or the utterance of sound, through the sense of sight at the time of making signs, through the sense of feeling at the time of touching. The devil (Satan) causes this through suggestion and touching the heart and passing through it. He (the devil) does not know that which is hidden, but he only comes to the lower soul through the characteristics which are normally virtue in the human being. And this is the difference

between the thought which comes from the lower soul and that which comes from the devil.

As for the divine thought, it is indicated also by two signs, one of which, the most important, is the agreement of the Law with the thought and its (the Law's) testimony to the correctness of the thought. And the second sign is that at the beginning the soul is wearily reluctant to accept it until one finds a kind of allurements for it and this thought comes suddenly upon the lower soul without any preliminary steps like the thought which comes from the devil, but except for the fact that the lower soul is quicker in accepting the thought which comes from the devil (for the soul is readier to accept the devil's thought and lazier to accept the divine thought) because the devil comes to the lower soul only through its desires and relaxations, while the divine thought comes through the obligations, and the lower soul is in the habit of running away from obligations when they appear. This is the difference between this thought and the thought which comes from the devil and the thought which comes from the lower soul. And if a thought occurs to you, weigh it with these three weights and seek testimony as to every part of it according to the signs which we have indicated to you, so that the thoughts may be distinguished by you. Do with regard to the thoughts from the devil and the lower soul that which we have mentioned and repel them entirely and be ready to accept the divine thought, and lay aside preoccupation and waste of time, for time is short and conditions may change, and beware of the temptation of the lower soul and the suggestion of the devil, for as one of the gates of goodness has been opened to him (the devil) you must close it entirely in front of him from the beginning. As an example, if a thought occurs to you concerning fasting for part of a month, which is laid down by the law as a voluntary duty, or keeping vigil for part of a night, and you may say to yourself: "Let me leave this for the present until I can complete a whole night or a full month," then this is a deceitful temptation from the devil to shut the door of divine assistance which is wide open. In fact, the gate of divine assistance has been opened, and you should seize the opportunity from the beginning.

The divine thoughts do not linger but quickly change to

other thoughts and readiness to grasp the divine thought is a demand of the Law and in it (the readiness) there are two advantages. One of them is that one time is better than another time such as the times which we are told are favourable for God's forgiveness, and the times when God's mercy and pardon descend and the grace of God towards creatures is unlimited. And the second advantage is the training of the soul to be ready to carry out the commands of the Law and to obey God when blessing on work is to be hoped for. Moreover, there is the removal of the condition of slackness from the soul and this is readiness to put oneself in the condition to receive God's gifts of mercy and in this is an advantage also in the discipline of the soul to be ready to carry out the Law's commands. And God knows and decides.

This is the end of the rules of poverty from the sayings of Shaikh Abu'l Qāsim al-Junayd—may God sanctify his soul and illuminate his grave—and Praise be to the Lord of the Worlds and the prayer of God be upon Muhammad and his family and his companions, all of them, and an abundance of peace upon them.

[وبين] ¹ الخاطر الشيطاني والباطر النفساني، فإذا خطرلك فزنه
 بهذه الموازين الثلاث، واستشهد في كل فصل منه بالشواهد التي
 أشرنا لك فتميز لك الخواطر فاصنع في الشيطاني والنفساني ما كنا
 ذكرناه لك في المدافعة ² للحاسية لهما وبادر لهذا الخاطر الرباني ودع
 التشاغل والتضييع فإن الوقت ضيق والحال يتحول ³، وإياك وتسويل
 النفس ووسواس الشيطان، فإن هذا الباب من أبواب الخير قد انفتح
 لك فارحبه حتى تستأنفه ⁴ من أوله، ومثاله أن يكون قد خطر الخاطر
 في صيام بعض شهر قد حث الشرع على صيامه، أو قيام بعض
 ليلة، فتقول دع هذا حتى استكمل الليل بأوله أو الشهر بتمامه،
 وإنما ذلك مخادعة ليسد باب التوفيق المجزي ⁵، فإن هذه الخواطر لا
 تدوم، وإنما هي سريعة الاستحالة، والمبادرة لإمساك الخاطر الرباني
 [688] مأمور الشرع، وفيه فائدتان: أحدهما أن يكون وقت أكمل من وقت،
 كنجو الأوقات التي ورد الخبر عن مسامحة الله عز وجل وتترك الرحمة
 والغفران، ونظرات الحق سبحانه وتعالى إلى الخلق لا تحصى. والأخرى
 إيلاف النفس للمبادرة لامتنال الأوامر والطاعات عندما ترحى بركة
 العمل، وفيه إزالة حال التكاسل. بها، وذلك للتعرض لنفحات رحمة الله
 تعالى، وهذا في رياضة النفس على للمبادرة إلى امتثال الأوامر مفيد أيضا، والله
 أعلم وأحكم.

آخر أدب الفقير من كلام الشيخ أبي القاسم الجنيد قدس
 الله روحه ونور ضريحه والحمد لله رب العالمين وصلى
 الله على محمد وآله وصحبه أجمعين وسلم تسليما كثيرا.

له فارجه حتى اسابقه. Ms. 4-4 4-4 تحول Ms. 3 المدامنة Ms. 2 Omitted. 1

الحري Ms. 5

فتحكك إلى ما يؤدي إلى القتل أو السجن وأمثال ذلك، لما يتخيل في هاتين الحالتين من الراحة وزوال التعب عنها. فأحد الشاهدين في هذا الباب أن يكون قد تقدم لها الكد والإتعب عند طلبها الراحة وتقدم لها الحاجة إلى الشيء المشتبه عند باعث الشهوة، فيعتبرها بهذين الحالتين، فإن كان قد تقدم أحد هاتين الحالتين، علمت أن الخاطر من النفس، وحاجتها إلى ذلك هو الذي حركها إلى الدعاء إليه، ومجموع ذلك أن يكون الخاطر شهوانياً، أو لطلب الراحة، فالغالب على هذا الخاطر أنه من النفس. والشاهد الثاني إلحاح بهذا الخاطر [678] وعدم انقطاعه، حتى يأتي موالياً كلما جاهدت في دفعه عن نفسك ألح عليك ولج، ولا ينفع فيه الاستعاذة ولا التخويف ولا التحذير ولا الترغيب، بل هو ملح دائم الإلحاح، فهذا من أكبر الدلائل على أنه من النفس، إذ هي كالصبي متى منع من الشيء ازداد لمجاهاً في طلبه، فهاتان الحالتان شاهداً عدل متى اجتماعاً لتشك في أن الخاطر من النفس. ومداواتها عند هذه القضية بالمخالفة المحضنة والإتعب الشديد، فتمنعها الراحة عند ما يكون الباعث للخاطر كثرة الكد والإتعب بالعبادة، أو بوصف وضعه أثقل، ليكون ذلك أقمع لها من التحريك لمثل هذا الخاطر، وإن كان شهوانياً جعل دوائه الحرمان للشيء الذي طلبته، أو تمنع من مشتبه آخر لها، ليكون ذلك أمتع لها. وأما الخاطر الشيطاني فله أيضاً علامتان: أحدهما تنبيهه ببعض ما تحتاج النفس إليه بداعي الشهوة أو داعي الراحة في الأوقات المألوفة¹ تحصيل

النفس مطلوباتها فيها¹، والفرق بينه وبين النفساني في هذا الباب أن النفساني يلج ولا يذهب، وهذا يذهب تارة ويكر، فكلما لهي الإنسان عنه بسبب فتور النفس ألح عليها بالتذكير للشهوة، وتكون حركة النفس عند هذا التذكير أكثر من الخاطر النفساني إذ الخاطر النفساني إنما خطر لشدة الحاجة، والثاني أن هذا الخاطر الشيطاني يبتدئ ويطرأ على عقله، والخاطر النفساني متصل متحرك للطبع نحو الشهوة أو الراحة، وذلك أن وسوسة الشيطان إنما هي تجري مجرى مخاطبة الإنسان للإنسان، غير أن الفرق بين هذا وذاك ألا يراه، والإنسان يحرك قلبك من جهته حاسة [685] الأذن عند الخطاب، أو التصويت والبصر عند الإشارة، والحس عند الغمز، والشيطان يحرك ذلك من الوسوسة وغمز القلب والخطور فيه، وهو لا يعلم المغيب، وإنما يأتي إلى النفس من جهة الأخلاق التي ألف انفعالها له؛ فهذا الفرق بين النفساني والشيطاني. أما الخاطر الرباني فإنه يستدل عليه بشاهدين أيضاً: أحدهما وهو المقدم موافقة الشرع للخاطر وشهادته بصحته، والثاني فتور النفس عن قبوله ابتداءً، حتى يحصل لها نوع الترغيب، وهو الهجوم على النفس من غير مقدمات له كالشيطاني، إلا أن سرعة النفس لموافقة الخاطر الشيطاني أكثر، وهي له أبدر، وهي عن هذا أكسل، إذ الشيطان إنما يجيئها² من شهواتها وراحاتها، وهذا يأتي من جهة التكليف وتنفر نفرة من التكليف عند وروده عليها، فهذا الفرق بين هذا

أدب المفتقر إلى الله

بسم الله الرحمن الرحيم

وسئل الشيخ أبو القاسم رحمه الله عن أدب المفتقر إلى الله عز وجل فقال: أن ترضى عن الله عز وجل في جميع الحالات، ولا تسأل أحدا سوى الله تعالى. وسئل عن خاطر الخير هل هو شئ واحد أو أكثر، فقال: قد يقع خاطر الداعي للطاعة على ثلاثة أوجه: خاطر شيطاني باعته وسوسة الشيطان، و خاطر نفساني باعته الشهوة وطلب الراحة، و خاطر رباني وباعته التوفيق. وتشبهه هذه الخواطر في الدعاء إلى الطاعة، ولا بد من تمييزها لأعمال الصواب منها، لقوله عليه السلام (من فتح له باب من الخير فلينتهزه) ولا بد من رد الآخرين. أما الشيطاني فيقول تعالى (إن الذين اتقوا إذا مسهم طائف من الشيطان تذكروا فإذا هم مبصرون)² والشهواني الذي هو خاطر النفس بقوله صلى الله عليه وسلم "حقت النار بالشهوات"، ولكل واحد من هذه الخواطر علامة يميز بها عن صاحبه. أما خاطر النفساني فباعته الشهوة وطلب الراحة، والشهوة تنقسم إلى نفسانية كمحبة العلو واللباس والتشفي عند الغيظ وإصغار المعاند وأمثال ذلك، وإلى جسمانية كالطعام والمشرب والنكاح واللباس والنزه وأمثال ذلك وللنفس

¹ للشيطان MS.

² Qur. vii, 200

احتياج إلى هذه الملاذ بحسب بعدها عن كل واحد منها وشدة توقانها إلى كل جنس جنس منها، فلخاطر النفس منها علامتان قائمتان مقام شاهد عدل على تمييز خاطر المختص بهما: أحدهما حضور هذا خاطر عند احتياجها إلى بعض هذه الأشياء المشتبهات مثل حضور التزويج عند شدة حاجتها إلى النكاح وتلبيسها ذلك عليه بأن تصدها إعمال قوله صلى الله عليه وسلم [٦٧٨] تناكحوا تناسلوا فإني مكاثر بكم الأمم يوم القيامة، وتجنب قوله صلى الله عليه وسلم «لا رهبانية في الإسلام»، ومثله في الطعام عند شدة حاجتها إليه، فربما لبست عليك هذا مدعائك إلى ترك الصيام أو تناول بعض المشتبهات، بأن تقول إن في سرد الصيام إضعاف النفس عن الأمر المحتاج إليه في الطاعات، [وأن] في ترك تناوله هذا الطعام المشتبه ما كسر قلب المسلم إذا دعى إليه الصديق [أو] قلب العيال إذا كان ما جلبته أنت لعمالك. وربما خدعتك بلون آخر بأن تقول لك أكسر هذه الشهوة بتناولها هذه الكره لئلا يلج عليك هذا خاطر فيشوش عليك عبارتك وأمثال ذلك في سائر المشبهات¹، كل هذا من تلبيسها وتدليسها. ومثله عندما تكدها بالعبادة وتلزمها على الكراهية الطاعة، فتختار لك نهى النبي صلى الله عليه وسلم عن التبتل وعن اتعاب النفس مثل قوله عليه السلام (اكلفوا من العمل ما تطيقون) ومثل قوله عليه السلام (إن المنبت لا أرضا قطع ولا ظهرا أبقى)، بل ربما دعيتك عند إكثارك إتعابها ومنعها شهواتها إلى ما فيه إهلاكها رأسا أو منعها من تصرفاتها،

¹ MS. Corrected in margin. المشبهات

ووجهان منها توحيد الخواص من أهل المعرفة؛ فأما توحيد العوام فالإقرار بالوحدانية بذهاب رؤية الأرباب والأنداد والأضداد^١ والأشكال والأشباه، والسكون إلى معارضات الرغبة والرغبة من^٢ سواه. فإن له حقيقة التحقيق في الأفعال^٣ ببقاء الإقرار. وأما توحيد حقائق علم الظاهر فالإقرار بالوحدانية بذهاب رؤية الأرباب والأنداد والأشكال والأشباه، مع إقامة الأمر والانتهاى عن النهى [٦٥٥] في الظاهر، مستخرجة ذلك منهم من عيون الرغبة والرغبة والأمل والطمع، فإقامة حقيقة التحقيق في الأفعال لقيام حقيقة التصديق بالإقرار. وأما الوجه الأول من توحيد الخاص بالإقرار بالوحدانية بذهاب رؤية هذه الأشياء مع إقامة الأمر في الظاهر والباطن بإزالة^٤ معارضات الرغبة والرغبة من سواه، مستخرجة ذلك من عيون الموافقة بقيام شاهد الحق معه^٥ مع قيام شاهد الدعوة والاستجابة. والوجه الثانى من توحيد الخاص، فتشيع قائم بين يديه ليس بينهما ثالث، تجرى عليه تصاريف تدبيره، في مجارى أحكام قدرته، في لجج بحار توحيده، بالفناء عن نفسه وعن دعوة الحق له، وعن استجابته له، بحقائق وجود وحدانيته في حقيقة قربه، بذهاب حسبه وحركاته، لقيام الحق له فيما أراده منه، والعام في ذلك أنه رجع آخر العبد إلى

القيام شاهد^٥ Ms. بانزاله^٤ Ms. والافعال^٣ Ms. مم^٢ Ms. واضداد^١ Ms.
الحق معه مع قيام شاهد الحق معه

أوله، أن يكون كما كان إذ كان قبل أن يكون، والدليل في ذلك قول الله عز وجل « وإذ أخذ ربك من بنى آدم من ظهورهم ذرياتهم وأشهدهم على أنفسهم ألست بربكم قالوا بلى^١ فمن كان وكيف كان قبل أن يكون، وهل أجابت إلا الأرواح الطاهرة العذبة المقدسة، بإقامة القدرة النافذة والمشيتة التامة، الآن كان إذ كان قبل أن يكون؛ وهذا غاية حقيقة توحيد الموجد للواحد بذهب هو.

آخر مسألة التوحيد من كلامه رضى الله عنه

سئل الجنيد رحمه الله الى أين تنتهى عبادة أهل للعرفة بالله عز وجل، فقال: الى الظفر بنفوسهم، نصب الحق لهم أعمال أدلة العمال، فوقفوا مع ماله دون التعرّيج على مالهم، فشتق اليهم الأنبياء، [٦٦٥] وانتسب^٢ بهم للأولياء، وسبحت لهم الملائكة، فتركوا مالهم ووقفوا مع ما لله عز وجل عليهم،^٣ وسائر الناس وقفوا مع مالهم وتركوا ما لله عز وجل عليهم^٣ فرد الله عز وجل كلاً الى قيمته.

^١ Qur'an VII. 171. ^٢ MS. والنسب ^٣ From the margin

فناء عن الصفات والأخلاق والطباع، بقيامك بدلائل [هـ] عملك،
 ينيل للجهود ومخالفة النفس، وحبسها بالمكروه عن مراطها. والفناء
 الثاني فناءك عن مطالعة حظوظ، من ذوق المراتب واللذات في
 الطاعات، لمرافقة مطالبة الحق لك، لا تقطاعك اليه، لتكون بلا
 واسطة بينك وبينه. والفناء الثالث فناءك عن رؤية الحقيفة
 من مراجيدك بعلبات تشاهد الحق عليك، فأنت حينئذٍ فأن
 باقي، وموجود محقق لفنائك، بوجود غيرك عند بقائه ورسلك
 بذهاب اسمك.

مسألة أخرى

اعلم أن الناس ثلاثة: طالب قاصد، ووارد واقف، أو
 داخل قائم، أما الطالب لله عز وجل فأية قاصد نحووه،
 باسترشاد دلائل علم الظاهر، معاملة الله عز وجل بحسب
 ظاهره، أو وارد للباب واقف عليه، متبين لمواضع تقريبه
 إياه، بدلائل تصفية باطنه، وإدراك الفوائد عليه، معاملة
 لله عز وجل في باطنه، أو داخل بهمه، قائم بين يديه، منتف
 عن رؤية ما سواه؛ ملاحظاً لإيقاظه اليه، مبادراً فيما يأمره
 مولاه، فهذه صفة الموجد لله عز وجل.

مسألة أخرى

اعلم أن التوحيد في الخلق على أربعة أوجه: فوجه منها توحيد
 العوام، ووجه منها توحيد أهل الكفائق بعلم الظاهر،

عليه، واجتماع صفته، ثم توريه حقيقته إلى مشاهدة الحق
 وإدراك إنشائه إليه، بتلوين الأمور لاختيار اختياره له؛
 وهذه مواضع ذهاب الخلق عنه، لتلوين صفاته فيهم،
 ومواضع تعيينه عنهم، وهذا مقام الاصطراع، قال الله عز
 وجل لورسئ عليه السلام " واصطفتك لنفسي" ^١ فمن أين
 ولي أين، فعنه واليه وله وبه فني، وفي فناءه، لبقائه
 بقائه بحقيقة فنائه، فإن للحق فيه مراداً، برّده عليهم،
 أخرجهم إليهم بتظاهر نعمائه عليه، فتلاًلاً سناً، عطائه
 برّده صفاته عليه لاستجواب الخلق اليه واحسانهم عليه.

مسألة أخرى

اعلم أنك محجوب عنك بك، وأنت لا تصل اليه بك،
 ولكنك تصل إليه به، لأنه لما أبدى اليك رؤية الاتصال
 به، دعاك إلى طلب له فطلبته، فكنت في رؤية الطالب برؤية
 الطالب والاجتهاد لاستدراك ما تريده بطلبك، كنت محجوباً،
 حتى يرجع الافتقار اليه في الطلب، فيكون ركنك وعادك في اللاب
 ببشدة الطلب، وأداء حقوق ما انتخب ^٢ لك من علم الطالب،
 والقيام بشروط ما اشترط عليك فيه، ورعاية ما اشترطك فيه
 لنفسك، حماك غمك، فيوصلك بنفسك إلى بقائك لرصرك إلى
 بعيتك، فيبقى ببقائه، وذلك أن توحيد الموجد باق ببقاء المراد، وإن
 فني المراد، حينئذٍ أنت أنت، إذ كنت بلا أنت، فبقيت من حيث فنيته والفناء ثلاثة:

الحكم على صفاء الصفة ، بذهاب الهوى ، فانسط بالإشارة بالحقيقة الى الحق عند حداث الأمور وتلوين الأشياء ، بذهاب الرسائظ ، بوقوع صفاء الحكم على صفاء الصفة .

مسألة أخرى

الغوف يقبضني . والرجاء يبسطني . والحقيقة تجعني .
والحق يفرقني . فإذا قبضني بالغوف أفناني عنى بوجودي ،
فصانني عنى . وإذا بسطني بالرجاء رذني على بفقدني ، فأمرني
بحفظي . وإذا جمعني بالحقيقة أحضرنني فدعاني . وإذا فرقني
بالحق أشهدنني غيري فخطانني عنه . فهرفني ذلك كله محركني غير
ممسكني ، وموحثنني غير مؤنسي ، بحضوري أذوق طعم وجودي ،
فليتني أفناني عنى فمتمعني . أو غيبني عنى فروحني وللفساء
أشهدنني . فناني بقائي . ومن حقيقته فناني أفناني عن بقائي
وفناني فكنت عند حقيقته الفناء بغير بقاء ولا فناء ، بفناني
وبقائي لوجود الفناء والبقاء ، لوجود غيري بفناني .

مسألة أخرى

اعلم أن دليل الخلق برؤية الصديق وبذل الجهد ، لإقامة
حدود الأحوال بالتنقل فيها ، لتؤديه حال الحال ، حتى يؤديه
الى حقيقة العبودة في الظاهر ، بترك الاختيار والرضا بفعله ،
وهذه مواضع [648] قبول الخلق لدلائل صفات علم الظاهر

هو بعد ما لم يكن هو ، فهو موجود موجود بعد ما كان موجودا
مفقودا ، لأنه خرج من سكنة الظلمة الى بيان المسحوق وترد
عليه المشاهدة لإنزال الأشياء منازلها ووضعها مواضعها
لاستدراك صفاته ، ببقاء آثاره والاقتداء بفعله ، بعد
بلوغه غاية ما له منه .

مسألة أخرى

رجل انتصب له العلم بحقيقته ، وانتصبت المطلبية
عليه بحدتها ، وانتصب للعمل بكيته ، فلم يقع الائتلاف
بين الصفة والعلم في المطلبية ، فاستدرك عند الاختلاف
بينهما مع حضوره وجمعه وانتصابه ، علم مراد الرجوع
الى الحق مع الانتصاب والحضور والجمع ، فرجع اليه الصغار
والذلة والافتقار والقلّة بالسؤال ، بجملان أفعال ما انتصب
عليه من علم الحقيقة ، فكان موجودا عند ما انتصب له من
العلم الثاني ، بخروج صفتة للعمل فيه ، وغير واجد ما انتصب
عليه من حقيقة علم الأول ، لأفعال ما انتصب عليه من شروط
أحكامه ، فاستدرك عند اجتماع العلمين بوجود حقيقة
الثاني . وفقد حقيقة الأول - علم وقوع [649] البلاء بحقيقته ،
بتجريح كأس المراقبة لإيضاح بقايا صفاته وإيضاح خفايا
طبعه ، بالخروج الى صفاء حقيقة التوحيد ، بإخطاط وقوع
البلاء ، على حسب ما تقمّم من المرافقة للصفة ، بوجود لغة
الطبع ، فخرج عند ذلك بفناء الصفة من الهوى ، الى وقوع تجريد

كان قيمّ العبد عند قيام العبد بالعبودية، من حيث العبد، فعند وقوع حقائق الملائكة من الله عزّ وجلّ له، ذهب العبد في العبودية من غير المعدن^١ الأول، فكان موجوداً في الصفة معدوماً من المشرب، فصاعداً عند ذلك موجوداً مفقوداً.

باب اخر في التوحيد

اعلم أن أول عبادة الله عزّ وجلّ معرفته، وأصل معرفة الله توحيده، ونظام توحيده نفي الصفات عنه بالكيف والقيث والأين، فيه استدلال عليه، وكان سبب استدلاله به عليه توفيقه، فبتوفيقه وقع التوحيد له، ومن توحيده وقع التصديق به، ومن التصديق به وقع التحقيق عليه، ومن التحقيق جرت المعرفة به، ومن المعرفة به وقعت الاستجابة له فيما دعا اليه، ومن الاستجابة له وقع اللزق اليه، ومن اللزق اليه وقع الاتصال به، ومن الاتصال به [٤٣٤] وقع البيان له، ومن البيان له وقع عليه الخيرة، ومن الخيرة ذهب عن البيان، ومن ذهبه عن البيان له انقطع عن الرصف له، وبذهابه عن الرصف وقع في حقيقة الوجود له، ومن حقيقة الوجود وقع في حقيقة الشهود بذهابه عن وجوده، ويتفقد وجوده صفات في حقيقة الشهود بذهابه عن صفاته، ومن غيبته حضر بكنيته وجوده، وبصفاؤه غيب عن صفاته، ومن غيبته حضر بكنيته فكان موجوداً مفقوداً ومفقوداً موجوداً. فكان حيث لم يكن، ولم يكن حيث كان. ثم كان بعد ما لم يكن حيث كان، فهو

¹ معدن Margin. Text has

بخصور العقل عند موارد الأشياء، وبيان تلويح الأمور عليه، بما وافق الأول في معنى صحّة قصده، ورث ما خالف ذلك من موارد النفس والعدو، مع ذهاب رؤية النفس بوجود رؤية المثبتة، مع وجود حسن العزاء عند المذمة من الخلق، لوجود حسن المعرفة بالفضل، ووجود الكراهة عند المحمدة، لحرف فساد المعرفة بذهاب رؤية الخلق عند مصادفة الأحوال، فهذا علم مشهور عند شاهده المخلص معدوم عند شاهد الخلق. فالصدق والإخلاص يتفقان في حال المخلص، وينفرد الصدق بالصدق، مع أول وجود الإخلاص، فغاية وصف الموصوفين بالعبودية في الاستعباد هو الإخلاص، والمصادق في حقيقة صدقه يتولى بالإخلاص، والمخلص في حقيقة إخلاصه يتولى بالكفاية، لوجود نفاذ البصيرة، وذو البصيرة في حقيقة نفاذ بصيرته يتولى [٤٣٥] بالجمالية من جميع ما يخشى فساد، ثم وقع الاستيلاء بالتمزق بعد ذلك، فظهر العقل فأفناه عن مقاومة الراجد. فعند وجود حقيقة التزق بالخصوصية، خرج عن عبادته لله بالعمومية، ودخل في عبادته عزّ وجلّ بالوحدانية، فكان ذلك أول وجوده حقيقة توحيد المخصوص، بذهاب رؤية الأشياء لقيام رؤية الحق. فحرت الأحوال عليه في مجاري صفاتها، (لدار ملكه فيها) يستوطن صفاتها^١ منها، فعند وصول العبد الى هذا، خرج عن صفة وجود ما يوصف بالعقل، فصارت عوارض العقل عند وجود حقيقة التوحيد، وسارس تحتاج الى أن يرتها، لأن العقل

¹ Added from the margin.

لك وموافقتك له ، بخروجك من التأويل . فالصدق موجود قبل وجود حقيقة الإخلاص ، وقد قال الله عز وجل « ليسأل الصادقين¹ ثم سألهم بعد ما أوتوا بالصدق : ما أرادوا بصدقهم ، وقد سمي الله الصادقين في موضع آخر على غير هذا المعنى فقال عز وجل : « هذا يوم ينفع الصادقين صدقهم² » فكان الصدق في الأوّل علما للخلق وفصلا بينهم وبين الإخلاص ، لأن الإخلاص موجود في صفة الخلق عند حالين : حال الاعتقاد والنية ، وحال الفعل والعمل [٦٢] فالإخلاص في صفة الصادق موجود في العقد غير منسوب الى الصدق الآ بوجود³ [أوائل الإخلاص في باطنه]³ ، وبقا عليه علم موارد الأشياء عند ممارسة الفعل بالجوارح والتخلص لفعله عن عوارض اضداد الإخلاص ، حتى سمي مخلصا . فأول الإخلاص أن يفرد الله تعالى بالإرادة ، والثاني أن يخلص الفعل من الآفة ، فالصدق الذي هو عند الخلق صدق ، فرق بينه وبين الإخلاص ، والصدق الذي عند الله تعالى هو الصدق مع الإخلاص ، وقد يقال فلان صادق لما يرى عليه من صفات العلم وبذل المجهود منه ، ولا يقال فلان مخلص لغيبه الخلق عن علم إخلاصه ، فالصدق مشهود في صفة الصادق ، والإخلاص معدوم من مشهده ، فالصادق موصوف بحسن صفات نشأه ، منسوب الى الصدق بدلائل ظاهره ، مع وجود أوائل الإخلاص في باطنه ، باق عليه علم

¹ Qur'an xxxiii. 8 ² Qur'an v. 122 ³⁻³ Added as it is in the text after.

موارد الأشياء عند وروده ، يقبل¹ ما وافق الأوّل من معنى قصده ، ويردّ ما خالف علم ظاهره ، فالإخلاص يعلو الصدق لوجود زيادة العلم ، مع وجود قوة الردّ لما عارض من وسواس العدو ، لوجود صفاء القلب ، ولا يعلو الإخلاص شيئا ، لأنه لا غاية في العبودية من حيث العبد فوق الإخلاص ، ولا يقال إخلاص المخلص ، لأنه لا غاية بعد الإخلاص ، وقد قال الله تعالى « ليسأل الصادقين عن صدقهم² » ولم يقل ليسأل المخلصين عن إخلاصهم ، لأن غايته من الخلق فيما استعبدهم به ، فالإخلاص³ يعلو الصدق والصدق دونه .

والصدق على ثلاثة أشياء : صادق بلسانه ، وهو القائل بالحق له كان أم عليه بخروجه عن [628] التأويل والتدليس ، وصادق في فعله ، وهو الباذل للمجهود من نفسه بإخراج وجود راحته ، وصادق بقلبه وهو القصد اليه في فعله ، فعند وجود هذه الخصال يكون صادقا ، مع أن الصدق موجود من الصادق في كلّ حال لا يستغنى عنه في حال من الأحوال . وقد فسرت جملة في أوّل الكتاب ، فالصدق في التورع والزهد والصلاة ، في صفات المرید والمراد ، والذاكر وللذكور ، وكلّ ذلك لا بد من أن يتولد له شاهد ظاهر يشهد له بالصدق . ومعنى الإخلاص أفراد النية لله عز وجل وحسن القصد اليه

الإخلاص. Ms. ³ يعلم Ms. ² يقول Margin; text has ¹

من كلام الإمام أبي القاسم الجبند بن محمد قدس الله روحه ونور ضريحه

في الفرق بين الإخلاص والصدق

[٤١٦]

بسم الله الرحمن الرحيم، الحمد لله وسلام على عباده الذين اصطفى .
قال الشيخ الإمام أبو القاسم الجبند قدس الله روحه ونور ضريحه :-
آسك الله يقربه ، وجدد لآل في كل وقت من الزيادة في بثره ،
وسترك في ظلال جناح رحته ، وجعل مأراك في جواره الذي
أسكن فيه^١ أرواح^٢ أهل خاصته ، الذين تولاهم بحياطته ،
فلم يلحقهم لاحق ، ولم يقطعهم قاطع ، ولم يشغلهم تشاغل ؛
وصلى الله على نبيه وعلى أهل بيته وأصحابه وسلم . أما بعد
فإنك سألت عن الفرق بين الإخلاص والصدق ، فعنى الصدق القيام
على النفس بالحراسة والرعاية لها ، بعد الوفاء منك بما عليك
تأ ذلك العلم عليه ، في إقامة حدود الأحوال في الظاهر ، مع
حسن القصد إلى الله عز وجل في أول الفعل ؛ فالصدق موجود
في حقيقة صفات الإرادة ، عند بداية الإرادة ، بالقيام بما دُعيت
إليه في حقيقة إرادتك ، ما طرق الحق لك إليه ، وللبادرة فيه
بالخروج عن موافقة النفس لمطلب الراحة ، مع انتصاب العلم

1MS. جوازہ
2MS. فيها
3MS. ازواج

منح الموالاة ، ثم يعطف عليهم في قرار أمن ما أحلمهم فيه بأشهاده
وأياهم الغيبية عنهم ، والأخذ بما أقبل به عليهم ، وانتراع لكل ما
أنسهم من مخد وعطف عليهم به من بذله ، وأوقف عليهم لما يريد
أن يبلغهم إليه ، ويطلبهم به ، أفئاد الشواهد المتقدمة ، فلو
رأيهم بعين إشهاده بإايم^١ وكون فيما فيه أحلم ، لرأت رهائن^٢
أشباح أسرى واحتجاج جرائم^٣ أرواح أسرى ، قد رهقوا بالحو
في ملكوت عزه ، وأرهقوا بفرط ابتلاء الحق لهم بفقده ، مساهم
به منه يصرخون ، وبه إليه في غمرات الكرب يضجون ، قد جمع
أنفاسهم في أنفاسهم ، وحبس أرواحهم في أرواحهم ، فهم به عليه
يترددون ، ومنه به إليه يتوحدون ، وهذا بعض علم التوحيد
ما لوح^٣ إليه به صفوته . ثم يجعد الله ومنه وصلی الله على
محمد وآله وسلم تسليماً .

وكانت نسخة الأصل أعجبية سقيمة
جدا فلتترقع نسخة صحيحة للقاء بله
إن شاء الله تعالى

1MS. لوج
2MS. بالو
3MS. واجتجاج جواقب

[٥٩٥] بسم الله الرحمن الرحيم

ومن كلام الجنيد قدس الله روحه
في الألوهية

قال أبو القاسم الجنيد رحمه الله تعالى : اعتزل الحق بهم ، وجردت
الألوهية لهم ، فكان أول وارد للحق بتأدية شواهد إبرازهم وإنزاله
إياهم في أول الألوهية ، أنزل الأزلية على سرمد الأبد ، في ديمومية
البقاء إلى ما ليس له غاية ولا منتهى ، ثم أتبع مع ذلك بشاهد منيع
العز وطول الفخر وظهور القهر وشاخ العلو وقاهر السطوة وشدة
الصولة وعظيم الكبرياء وجليل الجبرياء ، فاعتزل منفرداً بذلك وتكبر
وتعالى بالعظمة ، فكان الحق بالحق للحق قائماً ، وكان الحق بالحق للحكم
حاكماً ، وتوحد في تفرد جبروته أحداً فرداً صمداً ، وهذا أول شاهد
إنزاله من أنزل في غلبة هذا الاسم عليه وأحلّه به لديه ، وتابع
مع ذلك ما أمكن في إجنان صوته به له من أسمائه الحسنی ما وقعت
إليه الإشارة [٦٥٨] وما لم يقع من أسماء الجمع والتفرقة على ما شاء
من الإبداء والإخفاء ، ففنها ما بدت في شواهداها ، وظهرت في
مطالبها ، وعلت في مذاهبها ، وسرحت في مساكنها ، وترددت
في مراكزها ، ثم تفانت^١ النهوت بجوار الاحتواء على ما تكيفته
للحقيقه فسترته ، وكننت فيه فغيبته ، وطوت عليه فكنته ،

تفاوت Ms.^١

وتمكننت منه فأتلفته ، وغلبت عليه فقهرته ، ثم تذهب بواديها^١
على الانفصال من غير انفصام ، وعلا بالإلف من غير جنس النظام ،
فعالي بظاهره وبظافر أبداه بتمكين أحكامه ، فتصاوله عند ذلك
الصول ، وتفاخر الفخر ، وتفاخر القهر ، فأين الأين عند ذلك وليس
يحين أينه ، وأين ذهاب الأين على دوام أزليته ، وأين ما لا أين له ولا
أين فيه على تفرد الألوهية ، وهو بعض ما لوح الحق به في اسم الجمع ،
ثم يجري فيهم ما توقع منهم به النظر ، في شواهد ما لا^٢ للحق به من
هذا نعتة على اسمه المنفرد وعلمه المجرد ، فهذه إشارة ما لا
يقع به الشرح أكثر ، ثم لا ينال فهم ذلك من جنس الإشارة إلا بتقدم
الكون فيما تقدم به النعت ، وقد طويت^٣ ما فيها ولم أفصح به
فخذها من حيث لا تنال به إلا به إن أدرك الحق بإدراكك في إدراكك^٤
ومن بعض ما أوجد للحق في اسم التفرقة أن حبس به إظهار ما ألبسهم
وألبسهم إظهار ما به حبسهم ، فكانوا في إبدائه^٥ شواهد مكنون
إخفائه ، فكلمنا طالعهما بما لاحظهم أرمس مستدرك المكان بكون
خفي الكتمان ، وختم في شواهد ما يطالعهم به على ترادف ما أطلعهم
به عليه ، ثم يطالعهم فيما به يطالعهم ، مطالعات سر المحترز المرتجف
عليهم به في إظهار ما كمنه ، وذلك قبل أن يشرف [٦٥٥] بهم^٦
على حجاب غريب هذه الصفة ، ثم يبدي^٧ لهم شواهد البذل
ومستعطفات سوابق الأمر ، ويظهر لهم به عند إقباله به عليهم
وإجلاله^٧ منزلة لديهم بأبناء كون دوارك الوفاء ، والاحتواء على
كل محبوب ومطلوب ومرغوب ، باستتمام كمال المصافاة واتحاد

يبدا Ms.^٦ به Ms.^٥ ابتدائه Ms.^٤ طرى Ms.^٣ لاق Ms.^٢ بوادها Ms.^١

اجلاله Ms.^٧

ولا أثر مفهومية ؛ إنما حتى تلبيسات¹ على الأرواح مالها من الأزلية ؛
ذوق وجود نعيم لا كالنعيم ؛ مستحيلة في المعاني متفكة الأسماء
متصادقة في ذوق نعيمها متلونة في رسوم شواهدها ، تبدو بنعيمها
في طوابع شواهدها وتتلون في ذوق مرارات طعمها ؛ كنهج أفكارهم
في محبوبهم وتذمت أذكاهم في أسرارهم ؛ حاجت عليهم عند ذلك
بحار الغيرة تنلاطم أمواجهها ، عظم البلاء عند تصفحهم لواردها ،
واضحلت نفوسهم عند توقعهم إياها ، وقام عليهم كل معلوم نكرا
وثبت كل نكرا [٥٩٨] معلوما ؛ بزرزوا بعلم الحقيقة لدى الحق ؛ حين
أوجدتهم حقيقة الحق نسبة منه لا إلى الواحد لها ؛ كان ذلك كمال
الجهد لديه ، ثم لم يجعل لبلائهم أسامي فيستريحون ؛ ولا لجهدهم
معلوما فيتنعمون ؛ شغل بعضهم عن بعض ؛ وأفرد بعضهم عن بعض ؛
فهم في حضورهم فقد ؛ وفي متفهم بالمشاهدة كمال الجهد ، لأنه قد محى
عنهم كل رسم ومعنى يجدونه بهم ؛ ويشهدونه من حيث هم لما استولى
عليهم فحاهم وعن صفائهم أفناهم ، وإنما معنى ذلك أن تؤدي الحقيقة
من الحق ما يشاء ، كيف أثبت بهم وعليهم وقام عنهم بما لهم وثبت دراغى⁷
ذلك عليهم وفيهم من جنس كماله وتماهه ، فوجد النعيم من غير جنس
النعيم ووجد البلاء في معلوم النعيم ووجد الوجود في غير سبيل
الوجود ، باستتار الحق واستيلاء القهر ، فلما فقدت الأرواح النعيم
الغيبى الذى لا تحاسه النفوس ولا تقارنه الحسوس ، ألفت فناها
عنها وطرحتهم في مفاوز مهلكات بلواها ، ثم ألفت بعد الفهم
يجدوه^٥ Ms. واجده إليه^٤ Ms. لدا^٣ Ms. تبدو^٢ Ms. ملبوسات^١ Ms.
رواع^٧ Ms. يشهدوه^٦ Ms.

للقاء قناء ، لأن لا يجدوا طعم معلوم ولا يستريحوا إلى موجود ،
امتلا بهم بلا إشارة إلى صفاتهم ، ولا رسوم من رسوم الموصوفات
ولا البواعث منه إليها ، وامتحت شواهد في الآثار حين لا يوجد
السبيل إلى درك الشفاء على خالص الوجود المستولى عليه من الحق
تعالى^١ ، كذلك ممن في صفته العليا وقوة شاهده بوارد سلطانه ؛ وإنما
جرت سنة البلاء على أهل البلاء ، حين جاذبوا وأقاموا^٢ وثبتوا
ولم يتخدعوا ، أقيم عليهم ما محمهم في نفس القوة وعلو المرتبة
وشرف المنزلة وسناء النسبة ، ثم أحضرهم القناء في فناهم وأشهدهم
الوجود في وجودهم ، فكان ما أحضرهم منهم وأشهدهم الوجود في وجودهم
[ستراخفيا وحجابا لطيفا]^٣ أدركوا به عظيم الفقد [٥٩٨] وشدة
الاستينار ما لا يليق به العام ولا [تليق]^٤ الآثار بصفته ، فطالبوه
فيما كان مطالبهم ، وما نعره ما كان مانعهم ، وتعرفوا منه ما عرفوه
إليهم لا بهم ، حلوا بمحل القوة ، ونالوا حقائق الخطوة ، وتعالوا إلى
حقيقة الحضرة ، فأقام عليهم شاهدة منه فيهم ، وأدركوا منه
به ما أدركوا ، وأوقف كل واحد منهم عند إدراكه ، وأفرد كل ما
انفرد منه تعالى الله عن صفة الخلائق ، وعز أن تشببه به
الخلائق علوا كبيرا .

تم بحمد الله ومنه

¹ Ms. تعالى من الحق ² وقالوا^٢ Ms. ³ Added from Kitāb al-Fanā'

⁴ Added from Kitāb al-Fanā'

[568] بسر الله الرحمن الرحيم

ومن كلام الجنيد رحمه الله في قوله تعالى « وإذ أخذ ربك^١ قال كاتبه : يليق بهذا الكتاب أن يسمى «كتاب الميثاق»^٢ ولسهل رحمه الله كلام في ذلك سمي بكتاب الميثاق

الحمد لله الذي جعل ما أنعم على عباده من إبزاغ نعمته دليلا هاديا لهم إلى معرفته ، بما أفادهم به من الأفهام والأوهام التي يفهمون بها رجوع الخطاب ؛ أحمدته دائما ديموميا ، وأشكره شكرا قائما قيوميا^٣ ، وأشهد أن لا إله إلا الله الفرد الفريد الأحد الوحيد الصمد القدوس ، وأشهد أن محمدا صلى الله عليه وسلم الكامل بالنبوة والتام للرسالة صلى الله عليه وعلى آله أجمعين .

ثم إن لله عز وجل صفة من عباده وخلصاء من خلقه ، اتخبتهم للولاية واستخلصهم للكرامة وأفردهم به له ، جعل أجسامهم دنيوية^٤ وأرواحهم نورانية وأوهامهم روحانية وأنهاهم عرشية وعقولهم حجبية ، جعل أوطان أرواحهم غيبية في مغيب الغيب . جعل لهم تسرحا في غوامض غيوب الملكوت ؛ ليس لهم مأوى^٥ إلا إليه ؛ ولا مستقر إلا عنده ؛ أولئك الذين أوجدتهم لديه في كون الأزل عنده ومرآب الأحدثية لديه ؛ حين دعاهم فأجابوا سراعا ، كرما منه عليهم وتفضلا ؛ أجاب به عنهم حين أوجدتهم ؛ فهم الدعوة منه ؛ وعرفهم نفسه حين

^١ Qur. vii, 171 ^٢ Ms. دنيايه . Corrected in margin ^٣ Ms. دنيايه

^٤ Ms. مأوا

لم يكونوا إلا مشيئة أقامها بين يديه ؛ نقلهم بإرادته ثم جعلهم كذرا أخرجهم بمشيئته خلقا فأودعهم صلب آدم عليه السلام فقال جلّ وعزّ^٦ « وإذ أخذ ربك من نبي آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم ألست بربكم^٧ . » فقد أخبر جلّ ذكره أنه خاطبهم وهم غير موجودين إلا بوجوده لهم ، إذ كانوا واجدين للحق من غير وجودهم لأنفسهم ، فكان^٨ الحق بالحق في ذلك [568] موجودا بالمعنى الذي لا يعلمه غيره ولا يجده سواء ؛ فقد كان واجدا^٩ محيطا شاهدا عليهم برأهم في حال فناءهم ، الذين كانوا في الأزل للأزل أولئك هم الموجودون الفانون في حال فناءهم الباقون في بقائهم ؛ أحاطت بهم صفات الربانية وأثار الأزلية وأعلام الديمومية ؛ أظهر هذه عليهم لما أراد فناءهم^{١٠} ليديم بقاؤهم هناك ، وليفسحهم في علم الغيب غيبه ؛ وليريهم غوامض مكنونات علمه ويجمعهم به . ثم قرأهم ثم غيبهم في جمعهم وأحضرهم في تفرقتهم ، فكان غيبهم سبب حضورهم وحضورهم سبب غيبهم . اختطفهم بالمشاهدة البادية منه عليهم حين أحضرهم ، واستلبهم عنها حين غيبهم ؛ أكمل فناءهم في حال بقائهم وبقاؤهم^{١١} في حال فناءهم . أحاطت الأمور بهم حين أجرى عليهم مراده من حيث يشاء بصفته المتعالية التي لا يشارك فيها . فكان^{١٢} ذلك الوجود أتم الوجود ، وهو أولى وأعلى وأحق بالقهر والغلبة وصحة الاستيلاء على ما بدا منه عليهم حتى يمحي أثرهم ويمتحي رسومهم وينهب وجودهم ؛ إذ لا صفة بشرية ولا وجود معلومية

ظهر ^١ Ms. ^٢ see Kierke al-Fanā' ^٣ Ms. واقرأ ^٤ Ms. كان ^٥ Qur. vii, 171

كان ^٦ Ms. بقاؤهم ^٧ Ms. فاهم ^٨ Ms. البادية ^٩ Ms. بقاهم ^{١٠} Ms. فناهم ^{١١} Ms.

ظماً ، ويزيد الظماً في أحشائها نماء ، فهي الكلفة بعرفتها ، السخية
بفقدها . أقام لها عطشها اليه مع كل ماتم ماتما ، ورفع لها في كل
كسوة علما ، يديقها طعم الفقر ، ويجدد عليها رؤية احتمال الجهد ،
مالة مع آثار المؤمن ، تواقه الى 'مثلات الشجى' ، 'طلابة لشفائها' ، متعلقة
بآثار المحبوب فيما يبدو ،² وكل لإبعاد تراه بعين الدنو . خفيتُ خفاءً لفقده
سترها فما استترت ، وابتلاها فما نكلت . وكيف تستتر ، وهي مأسورة
لديه ، محتسبة له بيه يديه . سحت له بهلاكها فيما أبدى عليها من
ابتلائها ، ولم تغنم على الاهتمام بأنفسها استغناءً بجه وتعلقا
به في محل قربه . ترى مقادير الأخطاظ منه في سرعة يقظتها ، يستغرق
هلاكها بالجارى عليها في دوام البقاء ، وتشديد البلاء ،⁴ حتى امتعها
بلاؤها ، وأنسها به بقاءها ، لما رأته قريبا لمنعها واتيا بلسعتها .
فلم تلوعن حله كلالا ولا برمت به ملالا . هم الأبطال فيما جرى
عليهم لما أسر اليهم . أقاموا في قهره ، انتظار أمره ، ليقضى الله
أمره كان مفعولا .

وأهل البلاء⁵ يقسمون⁶ على قسمين : فمنهم من أوى⁷ الى
بلائه ، فسأكن مراده ، وما بلى هواه في الأشياء إيثارا لمتعة نفسه
وتمتعته بوجود حسه حتى انكى⁸ به ومكر به وأزال بالمكر عنه
مزايلة حالة ، واعتد ببلائه مشرقا ، ورأى⁹ أن سبب الخروج
عنه سبب النقصان والضعف ...

البلى 4 Ms. حلف 5 Ms. يبدوا 2 Ms. مثلات الشجى 1 Ms. 7-
وروى 9 Ms. الجا 8 Ms. أو 7 Ms. يقسموا 6 Ms. البلى 5 Ms.

تم كتاب الفناء وكانت النسخة المنقول منها نسخة
أعجية كثيرة السقم جدا فلتتوقع نسخة مرضية
للتصحيح بها إن شاء الله . والحمد لله وصلواته
على سيدنا محمد وآله وصحبه وسلم

العليا وأسماؤه للسنى! وإنما جرت سنة² البلاد على أهل البلاد من ههنا، حتى جازبوا وأقاموا ولم يتخدعوا، أقيم عليهم ما محققهم في نفس القوة وعلو المرتبة وشرف النسبة.

قلت: فما أعجب ما أخبرتنى به وإن أهل هذه النسبة العالية ليجرى عليهم البلاد؟ فكيف ذلك حتى أعلمه؟ قال: افهم: لما طلبوه في مراده ومانعوه عن أنفسهم، فطلبوا له في استيلائه³ عليهم بباط البلاد على صفاتهم، لأن لذة الأشياء فيهم⁴ سترهم به ليقضوا⁵ بأنيتهم ويحتفوا⁶ بحسوسهم ويلذوا⁷ برؤية أنفسهم في مواطن الفخر ونتائج الذكر وغلبات القهر. وأتى لك بعلم ذلك، وليس يعلمه إلا أهله ولا يجده سواهم ولا يطيقه غيرهم. أو تدرى لما⁸ طلبوه ومانعوه فتوسلوا بما منه بدا إليه واستعانوا في التوسل بالحقائق عليه؟ لأنه أوجدهم وجوده لهم وثبت فيهم وعليهم غيب سرائر الراصلة إليه، فامتجت⁹ الآثار وانقطعت¹⁰ الأوطار، حتى [576] توالى النسب، وتعالى الرتب، بفقدان الحس وفناء النفس.

ثم أحضرهم¹¹ الفناء في قنائهم، وأشهدهم الوجود في وجودهم؛ فكان ما أحضرهم منهم وأشهدهم¹² من أنفسهم سترًا خفيًا وجابًا لطيفًا، أدركوا به غصة الفقد وشدة الجهد، لاستتار ما لا تلحق به العلل، إحضار ما يلحق العلل به وتليق الآثار بصفته. فطلبوه

1MS 6MS ويحتفون 5MS اليقضون 4MS استيلاء 3MS سنت 2MS الحسنا 1MS

أحضرها 11MS وانقطع 10MS فامتجت 9MS لمن 8MS برية 7MS ويلذون

واشهد 12MS

فيما كان مطالبهم، وما يعرفه¹ من نفوسهم، لأنهم حلوا بمحل القوة، ونالوا حقائق الخطوة، فأقيم عليهم مشغلا لهم، فنشأ منه فيهم تمام كان ولا كان على الصفة، وإن كانت غصة² البلاد تزيد. قلت: فصف لي تلوين البلاد عليهم في موطنهم العجيب ومغزى القريب. قال: إنهم استغنوا بما كان بدا، فخرجوا عن الفاقة، وتاركوا الملاحظة، وألبسوا الظفر بجهد الاقتدار وصوله الافتخار، وكانوا بذلك ناظرين إلى الأشياء بما لهم، دون التعرّيج على ما له، بإقامة الفرق والفصل، لما رأوا³ ووجدوا⁴ بالعينين، فاستولى بالأميرين⁵ فإذا بدت عليهم بوادي الحق، ألجأ منه لهم مما لهم، على التجريد اقتدارا وافتخارا. خرجوا عن ذلك غير مشاكسين له، مؤثرين لما انفردت به متعتهم، دالة عليه ويقينا بالسماحة، لا يرون رجوعا عليهم ولا مطالبة تجرى عليهم. فإذا كان ذلك أحاط بهم المكر من حيث لا يعلمون.

قلت: قد أغربت على عقلي، وزدت في خبالي⁶ فادن من فهمي. قال: إن أهل البلاد⁷ لما اتصلوا بجاد الحق فيهم⁸، وجارى حكمه عليهم، تعربت أسرارهم، وتاهت أرواحهم عمدا الأبد، لا تأويها المواطن ولا تجتئها الأماكن، تحن إلى مبتليها حينئذ، وتئن⁹ [576] بفناء الناق عنهما أنينا، قد شجها فقداها وذلتها¹⁰ وجدانها، أسوفة عليه، موجعة لديه، متشوقة في الوجد إليه، أعقبها بها

حباي 5MS الاميرين 4MS يوجد 3MS عنده 2MS يعرفها 1MS

وذلتها 9MS تان 8MS فيها 7MS البلى 6MS

كيف تكيف ذلك بكيفيته أو تحده مجد تعلمه؟ ولو ادعى ذلك مدع¹ لأبطل في دعواه ، لأننا لا نعلم ذلك كأننا بجهة من الجهات تعلم أو تعرف ، وإنما معنى ذلك أنه يؤيده ويوفقه ويهديه ويشهده ما شاء كيف شاء بإصابة الصواب وموافقة الحق ، وذلك فعل الله عز وجل فيهِ ومواهبه له² منسوبة إليه لا إلى الواجد لها ، لأنها لم تكن عنه ولا منه ولا به ، وإنما كانت واقعة عليه³ من غيره ، وهي لغيرها أولى وبه أخرى ، وكذلك⁴ جاز أن تكون هذه الصفة الخفية ، وهي غير منتسبة به على النحو الذي ذكرناه . [56e] قلت : كيف يكون الحضور سبب الفقد والمتعة بالمشاهدة كمال الجهد ، وإنما علم الناس ها هنا أنهم يتمتعون ويجدون بالحضور ، لا يجهدون في ذلك ولا يفقدون؟ قال : ذلك علم العامة المعروف ، وسبيل وجودهم الموصوف ، فأما أهل الخاصة والخاصة المختصة ، الذين غرّبوا لغربة أحوالهم ، فإن حضورهم فقد ، ومتعتهم بالمشاهدة جهد لأنهم قد محوا عن كل رسم ومعنى يجدونه⁵ بهم أو يشهدونه من حيث هم ، بما استولى عليهم فمحاهم ، وعن صفاتهم⁷ أقامهم ، حتى قام بهم وقام عنهم بما لهم ، وثبت دواعي ذلك عليهم وفيهم من جنس كماله وتمامه ، فوجدوا النعيم به غيبا بأمتع الوجود على غير سبيل الوجود ، لاستئثار⁹ الحق واستيلاء القهر ، فلما

وكما Ms. 4 واقفة به Ms. 3-3 وما وهبه Ms. 2 مدعى Ms. 1

لاستينار Ms. 9 رواج Ms. 8 صفاته Ms. 7 يشهدوه Ms. 6 يجدوه Ms. 5

فقدت الأرواح النعيم الغيبي الذي لا تحاسه النفوس ولا تقاربه¹ المحسوس ، ألفت فناها عنها ووجدت بقاها يمنعه فناها . فإذا أحضرها أنيتها² وأوجدتها جنسها³ استترت بذلك عما كانت به وكان بها ، فغصت⁴ بنفسها وألفت بجنسها ، إذ أفقدها التمام الأول والاكرام الأكمل ، وردت إلى تعلم وتنقل ، فالحسرة فيها مستكنة وغصة الفقد بها متصلة في حال حضورها وكائن وجودها ، ولذلك تآقت إلى الشهوة ورجعت إلى الحاجة . وكيف لا يكلمها إخراجها⁵ بعد غيابها وتوقانها بعد امتلائها . فمن ههنا عرجت نفوس العارفين إلى الأماكن النضرة والمناظر الأنيقة⁶ والرياض الخضرة ، وكان ما سوى ذلك عذابا عليها⁷ مما تحن إليه من أمرها الأول الذي تشمله الغيوب ويستأثر به المحبوب . ويحك إن اشارته [56e] إلى الصفة إشارة لا يشارك فيها ، ومراده فيها ومنها هو ما استأثر به عليها . فمن كان مستترا أو ذاكرا لها أو مختصا بها ، كان لا ينبغي للمراد بذلك حضور البوادي عليه ولا البواعث منه إليه ، فتأمن⁸ صفته عن القاء بحقيقته⁹ ذاهبا¹⁰ عن الحضور ما هو به ، اقتدارا من الغالب له القائم به المستولى عليه . حتى إذا أحضر وأشهد ضمن حضوره الاستتار¹¹ واحت في شهوده الآثار¹² حتى لا يجد السبيل إلى درك الشفاء على خالص الوجود المستولى عليه¹³ من الحق تعالى¹³ كذلك يرى¹⁴ في صفته

فغصت Ms. 4 حبسها Ms. 3 البتها Ms. 2 تقاومه Ms. 1

عليهم Ms. 7 الأنقة Margin Text has 6 ما إخراجها Ms. 5

Ms. 12 الاستثار Ms. 11 وذاهبا Ms. 10 بحقيقته Ms. 9 فيامن Ms. 8

ير Ms. 14 تعالى من الحق Ms. 13-13 في الآثار

المذاقات عنى ، وتفاوتت اللغات من وصفى¹ فلا صفة تُبدى ولا داعية تُحدى . كان الأمر في إبدائه كما لم ينزل في ابتدائه . قلت : فما أبان منك هذا النطق ولا صفة تبدو ولا داعية تحدو؟ قال : نطقت بغيبتي عن حالى⁴ ثم أبدى⁵ علي من شاهد قاهر وظاهر شاهر [MS]. أفناني بإنشائي كما إنشائي بدياً في حال فنائي ، فلم أوتر⁶ عليه لبراءته من الآثار ، ولم ولم أخبر عنه إذ كان متولياً للإخبار . أليس⁷ قد صحى رسمى بصفته ، وبامتحائي فات علمي في قربه ، فهو المبدى كما هو المعيد . قلت : فما قولك أفناني بإنشائي كما أنشائي بدياً في حال فنائي؟ قال : أليس تعلم أنه عز وجل قال " وإذ أخذ ربك من بنى آدم" الى قوله "شهدنا"⁸ فقد أخبرك عز وجل أنه خاطبهم وهم غير موجودين إلا بوجوده لهم ، إذ كان واجداً للخلقة بغير معنى وجوده لأنفسها ، بالمعنى الذى لا يعلمه غيره ، ولا يجده سواه ، فقد كان واجداً محيطاً شاهداً عليهم بدياً في حال فنائهم عن بقائهم ، الذين كانوا [في الأزل]⁹ للأزل ، فذلك هو الوجود¹⁰ الرباني والإدراك الإلهي الذى لا ينبغي إلا له جل وعز ، ولذلك قلنا إنه إذا كان واجداً للمعبد يجرى عليه مراده من حيث يشاء بصفته المتعالية التى لا يشارك فيها ، كان ذلك الوجود أتم الوجود وأمضاه لا محالة ، وهو أولى وأغلب وأحق بالغلبة والقهر وصحة الاستيلاء على أبداً⁵ MS. مالى⁴ MS. تحدوا³ MS. تبدوا² MS. وضعى¹ MS.

⁶ MS. أوشر. ⁷ MS. ليس. ⁸ Qur'an vii. 171. ⁹ Added in Kitāb AL MEĤāq, 586. ¹⁰ MS. الموجود.

ما يبدو عليه ، حتى يمحي² رسمه عامة ويذهب وجوده ، إذ لا صفة بشرية وجود ليس يقوم به لما ذكرنا ، تعالياً من الحق وقهره³ ، إنما هذا تلبس³ على الأرواح [مالها من الأرية]⁴ . نعيم ليس [من] جنس النعيم المعقول ، وسخاء بالحق لا من جنس السخاء المعلوم ، إذ كان عز وجل لا يحس ولا يحس ولا يبذل ذاتيته ، ولا يعلم أحد كيفية لطائفه في خلقه ، وإنما معنى ذلك رباني لا يعلمه⁵ غيره ولا يقدر [MS] عليه إلا هو ، ولهذا قلنا إن الحق أفنى⁶ ما بدا عليه ، وإذا استولى كان أولى⁷ بالاستيلاء وأحق بالغلبة والقهر . قلت : فما يجد أهل هذه الصفة ، وقد محوت اسم وجودهم وعلومهم؟ قال وجودهم بالحق بهم وما بدا عليهم بقول وسلطان غالب ، لا ما طالبوه فأذكروه وتوههوه بعد الغلبة ، فيمحقتها ويفنيها ، فإنه غير متشبث بهم ولا منسوب اليهم ، وكيف يصفون أو يجدون ما لم يقوموا بفعله أو يفاربه فيعلموه ، وإن الدليل على ذلك من الخبر الموجود⁸ ليس قد روي عن النبي صلى الله عليه وسلم أنه قال : قال الله عز وجل " لا يزال عبدي يتقرب إلي بالنوافل حتى أحبه فاذا أحببته كنت سمعه الذى يسمع به وبصره الذى يبصر به" . وفي الحديث زيادة في الكلام غير أنى قصدت الحجة منه في هذا الموضوع ؛ فإذا كان سمعه الذى يسمع به وبصره الذى يبصر به

Added in⁴ فإذا كان هذا تلبساً³⁻³ MS. تمحا² MS. يبدو¹ أولاً⁷ MS. أفنا⁶ MS. يعلم⁵ MS. Kitāb AL MEĤāq, 586

بما عاد به عليك ولك، فذلك حق القوم منك، وحظهم مما وجب لهم عليك؛ أما سمعت الله جل ثناؤه وذكره وهو يقول لأعظم خلقه عنده قدرا، وأعلام لديه منزلا « واهب نفسك مع الذين يدعون ربهم بالغداة والعشي يريدون وجهه ولا تعد عينك عنهم تريد زينة الحياة الدنيا ولا تطع من أغفلنا قلبه عن ذكرنا واتبع هواه وكان أمره فرطا وقل الحق من ربكم^١ فهذه وصية الله جل ثناؤه لنبيه المجتبي محمد صلى الله عليه وسلم المصطفى. يا أخى رضى الله عنك لم أنبهك على حظ كنت عنه غافلا، ولا على أمر رأيتك عنه مقصرا، وأعيدك بالله من كل هفوة وتقصير وعن كل نقص وفقر، لكن الله عز وجل يقول « وذكر فإن الذكرى تنفع المؤمنين^٢ . وقد بدأت بكتابتى هذا متوسلا به إلى مواصلتك، ومستريدا به من إقبالك عليّ وموانستك، ومتسببا به إلى مكاتبك، فكن حيث أحببته منك، وزدنى فيما رغبت فيه إليك، جعلك الله سببا لنفع إخوانك، ومع ذلك يا أخى هديت لرشدك، فقد سنجح لى شئ أريد أن أقوله، بدأت بنفسى فيه قبلك، وأحب أن أكون فيه تبعا لك بعدك، وأقدم مع ذلك الاعتذار إليك، إن لم يقع مقبولا لديك، فخذة إن كان له فى الحق موضعا، وكن له على المناصحة مستمعا، فهولك منى على المناصحة مبذول، وإن رددته على فهولدي مقبول، يا أخى رضى الله عنك كن على علم بأهل دهرك، ومعرفة بأهل وقتك وعصرك، وابدأ فى ذلك أولا بنفسك، وكن عاطفا بعد احكامك فيه بحالك....

[548] بسد الله الرحمن الرحيم

المحمد لله وصلواته على محمد وآله وسلم تسليما

كتاب الفناء

كلام الإمام أبى القاسم الجنيد بن محمد قدس الله روحه :
المحمد لله الذى قطع العلائق عن المنقطعين اليه ، ووهب الحقائق للمتصلين به المعتمدين عليه ، حين أوجدتم ووهب لهم حبه ، فأثبت العارفين فى حزبه ، وجعلهم درجات فى مواهبه ، وأراهم قوة أبادها عنه ، ووهبهم^١ منه من فضله ، فلم تعترض عليهم المخاطر بملكها ، ولم تلتق بهم الصفات المسببة للنقائص فى نسبتها ، لانتسابهم الى حقائق التوحيد ، بنفاذ التجريد ، فيما كانت به الدعوة ، ووجدت به أسباب الخطوة^٢ من برادى الغيوب وقرب المحبوب ؛ ثم سمعته يقول : وهبني ثم استر بى عنى فأنا أضرب الأشياء على ، الويل لى منى ، أكادنى وعنه بى خدعنى ، كان حضورى سبب فقدى ، وكانت متعتى بمشاهدتى كمال جهدى . فالآن عدمت قواى لعناء سرى . لا أجد ذوق الوجود ولا أحلو^٣ من تمكين الشهود ، ولا أجد نعيما من جنس النعيم ، ولا [أجد] التعذيب من جنس التعذيب ، فطارت

عزمت Margin. Text has الحظره^٣ Margin. Text has ووهبه^٢ 1 MS.

4 Thus the text. Margin amend to فناء^٥ Margin. Text has

أجلوا^٦ MS. لا جد

إخلاص ذكره ، وأقبل بمن تفرد به عليه ، وأرى^١ بمن استأثر بكنون سره إليه ، فكان^٢ جمعه لأهل الزلفى لديه والمقرين عنده لهم تبعاً ، وسائر أولياءه فيما عاطفوا من ذلك شيعاً . لهم منه ما بذله من عظيم عطائه ، وجاد به من جليل مننه وآلائه ، فذلك حظهم للبذل ، وعطاؤهم الدائم الموصول ، وذلك كله على عظيم قدره ، وجليل ما خصهم الله تعالى به من نفيس بره ، حجاب عما أخلص به المنفردين بخالص ذكره ، مع حقيقة وجود ذلك ، والكون بالنزول فيما هنالك يبدو^٣ وأرائل علم من تفرد به وأراد بالاختصاص لما يوجد له ، ولن يصلح لمعاينته ذلك عين بقيت عليها منها بقبية ، ولن يلامح طرف مواقع لرؤية جعلنا الله وإياك يا أخي ممن اصطنعه لنفسه ، واستأثر به عن دونه .

كتابي إليك يا أخي وسبل الحق مسهلة المناهج ، وطرق الرشد زاهرة قد وطئت بالتمهيد لأقدام السالكين ، وفسحت بالتوسعة لسير الطالبين ، وزينت بهجات الأنوار لقلوب الراغبين ، وهي مع ذلك لقلّة القاصدين إليها ولقلّة السائرين بالصدق عليها ، كالعشار المنعطة ، والمواهن القفار الخربة ، ليس لها على ما عظم الله من قدرها ، ووعد من جزيل الثواب على سلوكها ، من أكثر الناس عامراً ، ولا في عظيم خطرها من الخلق راغب ، وإني أرى العلم مع كثرة منتحليه وانتشار طالبيه [44٨] بقلّة صدقهم في قصده ، وتركهم العمل بواجب حقه ، كالعازب المتغرب البعيد المنفرد ، وأرى الجهل والدعاوى على كثير من الناس غالباً ، وقلّة العلم للمنتحلين للعمل بيّنة^٣ ، وأرى هوم أكثر الخليقة على الدنيا عاكفة ، ولما تعجل من حطامها

بين Ms. ^٣ يبدو Ms. ^٢ واوا Ms. ^١

طالبة ، ولقليل ما تعجل منها مؤثرة ، وقد انفتت العقول والقلوب بالانكباب على طلبها ، وانصرفت إلى الرغبة في القليل منها ، وأراهم بشر المراد وكثرة الفساد وقلّة العمل للمعاد ، في غمرة سكرتها ، وحيرة هوالك ما استولى عليهم منها ، ليس فيهم لغلبة ذلك عليهم مفيق ، ولا راجع إليك أن وعظته بتحقيق ، قد اشتملت عليهم الفتنة بالعاجلة فتحيرت عقولهم عن أمور الآجلة . وبالخلق يا أخي إذا كانوا كذلك أشد الحاجة إلى عالم رفيق ، ومؤدب مناصح شفيق ، وواعظ يدلهم على الطريق ، وأنت يا أخي رضى الله عنك بقبية ممن مضى ، وأحد من يشار إليه من العلماء ، وجليل من أكابر الحكماء ، وقد علمت رضى الله عنك أن الله عز وجل قد أخذ الميثاق على أهل معرفته وأولى العالم به الذين آثرهم بكتابه ، وفتح لهم في الفهم عنه ، وخصهم بما استخلصهم به من تبيان ، وقلدهم من عظيم أماناته أن يبينونه للناس ولا يكتُمونه ، وقال جل ثناؤه « والريانين والأحبار بما استحفظوا من كتاب الله » وقال تعالى « - لولا بينهما الريانيون والأحبار عن قولهم الاثم والكمم السحت لبئس ما كانوا يصنعون »^٢ وأنت يا أخي أحد من بقى من قلد من ذلك ما قلده ، وعرف من أنبياء الحكم بعض ما عرفوه ، وعليك عندي تبيان ما وهبه الله جل ثناؤه لك ، والقول بعظيم ما أنعم به عليك ، فاعدل رضى الله عنك إلى المريدين بهمك ، وأقبل عليهم بوجهك ، وانصرف [44٩] إليهم بحجتك واعطف عليهم بفضلك وأثر على غيرهم بدلالتك ، وجميل دعايتك ، وأبذل لهم منافعهم من علمك ومكين معرفتك ، وكن معهم في ليالك ونهارك وخصمهم

1 sur. v, 47 2 ibid. 66

تقصدي به ، وقد ذقت سائغا من مائه ، فأوجدني انتعاش
تبيينه محبة نفعك لي به ، فزدني منه ما تقوى به الحياة الباعثة لي
من موت ما مضى من الحال ، إلى مستقبل ما وقع من الانتقال ، فإنني لم
أجد شيئا أرجع به فيك الى الله تعالى ، إلا منا جاتي له بجميل
مجازاتك غنى ومكافأته لك بما هوله أهل وولي ، وبعد إيقاظك
لي أيها الحكيم من رقدة الغفلة ، وإنباهك لي من وسن السهو
والسنة ، فقد وجدت¹ استقلالاً إلى استدراك الفهم عنك ،
يحملني ما وجدت منه إلى العمل ببعضه ، ووجدت مطالعات ما بقي
عليّ من التقصير ، يزجرني عن الوقوف عنها لمحكم بيان وعلم إيقان ، فأما
ما بين ما سنج من تيسير الله تعالى للعلم ، وبين ما نبه العلم
عليه من النهوض الى ما بقي

وجب Ms. ¹

نسخة كتاب الجنيد إلى أبي يعقوب
يوسف بن الحسين الرازي رحمهما الله تعالى

كشفت الحق لك عن حقيقة أنبائه ، وتولّك بعظيم منه والآئه ،
وتضمنك في ضمّه إياك إلى سوانح نعمائه ، وجرت عليك برفعه
لك إليه وإعلانه ، فكنت بحيث لا تكون الأغيار لك إليه سببا ،
بل تكون بما يوجد به منك منتسبا ، قد أخلصك بما اصطفاك
به² خلصاء صفوته ، وأوجدك بالانتحال¹ من خصه بولايته ، وتخبرك
بالاجتباء من كبراء أهل مودته ، الذين آثرهم بالاصطفاء لعظيم خلته ،
فكانت أوائل أقدامهم المجرّدة لديه ، الموضوعّة على مناهج الورود
عليه ، النزوع عما دونه إليه ، فسبقت إليه به كل سابق ، وسمت
إليه وحده عن سنيات المطالب ، على أنوار فواتح البذل ، تخسر
عليهم خريرا ، وتدر بمناجح الأفضال عليهم درورا ، بسكب غيث
هاطل منهمل ، ومدار غلف بغرائب البرمتصل ، [43 هـ] يذهل ببوادي
وروده عقول من لاحظته به ، ويبهر بأوائل شهوده من أراد له ، فإلى
أين وبماذا يتخطى² ذلك قلوب المكرمين به ، وكيف وأتى تحاماه
عقول المصا دفين له ، وذلك لا يكون بفعل مكنون ، وإن كان مكرما ، ولا
ينفذ عنه بتخطيه سر ولي وإن كان ممكنا ، وإن يحمل ذلك عن
أهل مجالسه وأنسه إلا الحامل بقوته وقدرته حملة عرشه ، فهو ولي
المحامة عن اصطنعه لنفسه ، فعند ذلك إذا أراد ذلك دعا إلى

يتخطا Ms. ²

واوجدك كما بالانتحال Ms. ¹

وذكر ما يستحقونه من نعمهم ، لطال بذلك كتابي ، واتسع به جوابي ،
وفيما أجرى الله تعالى ذكره من ذلك كفاية لمن اهتدى ، وبلاغ
لمن عمل بما هو أولى .

قال العالم للحكيم : أيها الأستاذ العطوف^١ الرحيم والمعلم الناصح
الحكيم ، لقد أزعجت بوصفك [428] للقوم قلبي ، وملأت بالخيفة
صدرى ، وعرفني بذلك موضعى وقدرى ، وخفت أن يعجز عن حمل
ما عرفته صبرى ، لما بينته من شدة تقصيرى ، ودوام تخلفى ،
فاحتقرت عند المعرفة نفسى ، وأيقنت بليتى ونقصى ، فكيف لى
بما أكون به من ذل التخلف خارجا ، وعن مذموم أخلاق نفسى راحلا ،
وفى أوائل طريق القوم داخلا ، فإننى أرى الوقوف عن ذلك مأثما ،
والبقاء مع الحال التى أنا عليها مغرما .

قال له الحكيم : لقد سألت عن شأن عظيم وأمر عال جسيم ،
يسهل على العاملين بفضله ركوب الأهوال فى طلبه ، وحمل الأثقال
والتغرب من الأوطان ، والخروج عن الأموال ، وقل من قويت فيما عند
الله تعالى رغبته ، إلا سهل عليه بذل بدنه ومهجته ، ولم يعظم
عليه شئ فى بلوغ بغيته ، فكن أيها السائل عن منازل النجباء
ودرجات العلماء وأحوال الأئمة العظام المفضين على آثار الأنبياء
على ترك لكل سبب عن منهاج القوم يعطفك عن سبيل الهداية
والرشد ويمنعك ، فكن إلى الله تعالى راغبا فيما إليه يرفعك ،
واعلم أن ملاحظتك بالرغبة إلى ما قل من الدنيا أو أكثر حجاب
لك عن الآخرة ، وعلة على ملاحظتك فى حين نفاذ البصيرة ، فنج
عن ملاحظة الضمير ما يورثك رؤيته النقص والتقصير ، وصفتى الضمائر

وطهر السرائر بتجريد الاعتزام وإجماع الاهتمام ، تفردا منك بماله
قصدت ، وفى إدراكه رغبت ، فإن فى إصلاحك لما بطن من سرى
إحكام لما أعلن وظهر من جهرك . فإياك أن تعيل إلى شئ ، وإن قل
خطره ، فيميل بك عن محمودٍ وضع لك أمره ، فإن أغبن الغبناء من
باع كثيرا ما يبقى ، بقليل ما يغنى ، ومن شغل نفسه عن أمور الآخرة
بأمور الدنيا . واجعل أيها الرجل الطالب لفضل الأحوال والمذاهب
أول ما تبدأ من عملك ، وتقرب بفعله إلى ربك ، الزهد فى الدنيا
والإعراض عن^{كل ما} مالت إليه النفس من قليل أو كثير ، فإن قليل ما ملت
به إليها ، يأخذ من سرى [434] ويشغل من قلبك ويعترض على
ذكرك ، وعلى قدر قوة ما معك من مواد القليل منها وضعفه ، كذلك
تكون قوة المعترض منه وضعفه ، وعلى حسب الواقع من ذلك ،
يحتجب عنك فهم ما قصدت الهمة ، وإنما تؤثر الأعمال وتحصن القلوب
إذا انقطعت عوارض الدنيا عنها ، فإذا اعترض منها شئ ، وإن قل ،
فهو المراد والعمل معا ، وكان ذلك يبعد المحاضر والأفهام ، ويوقف الحال
عن لحوق الاستتمام ، فاحذر ما عاطفك منها ، ومال بك وإن قل
قدره إليها ، تخلص^١ بتخلصك من ذلك إلى سوى الحال وصحة
الفعل والمقال ، فقال له العالم : وضعت لنصحك خدى وجمعت
له همى وفرغت له قلبى وتبينت فيه رشدى ، وقد أملت برشد
هدايتك وحقيقة دعايتك وصدق منا صحتك ، أن يبلغنى الله
تعالى إلى كل ما أومله وغاية ما أطلبه ، وقد رأيت ينابيع الحكمة
الجارية من مكفون سرى على لسانك ، واصله إلى بيعض ما

خطاً لمن طلبها، ولا ثمننا لسعي من اشتغل بها، ينظر إليها بعين زوالها، ويقرب انتقالها، فهذا محل الدنيا عنده، ومكانها في العلم بها لديه؛ وهو مع ما وصفته لك دائم العزلة، كثير الخلوة، متصل للجد والخدمة، يجد راحة قلبه وقرّة عينيه وسرور فؤاده، فيما خلص من صالح العمل إلى سيده، وأمل عائدة ثوابه في معاده. فإذا ظهر للناس في وقت اجتماعهم عليه، وطلبهم للعلم العتيد لديه، ظهر بحمिल النية وصحيح الإرادة؛ فكان ذلك عنده بعض الأعمال المقربة الصالحة، فهو لا يخلو من حال هوبها في الخلوة متعبداً، وإلى الله تعالى فيما يقرب إليه مجتهداً، ومن حاله أن تكون قد حضرتته النية. ويبرز للخلق فيكون لعلمه ناشراً ولهم مما علمه الله تعالى معلماً. والوجل والخوف من الله عزّ وجلّ في أحواله، والحذر والإشفاق دائماً لا يفارقه، يقوم بشرائط علمه، ويعدل في قوله وحكمه، هو من أقوم الناس بالأحكام وأعلمهم بالحلال والحرام، وأبصرهم بشرائع الإسلام، يقع على آثار المرسلين، ويتبع سنن الأولياء والصالحين، لا يميل إلى بدعة، ولا يقصر عن الأخذ بالسنة، بعلم بارع محكم قوي، وحال واضح بين مستواً، متوسط بجميع المذاهب، متحرى لأقوم الآراء، لا يميل إلى الكلام، ولا يخطر به منه اهتمام، لا يطعن على الأئمة ولا يذمها، ويجب لها من الصلاح ما يعمها، يرى السمع والطاعة ولا ينزع يداً من جماعة، يرى أن الخروج على الأئمة من فعل الجهلة الفاسقين، والغواة المارقين، الذين يريدون الفتن، ويبتغون الفساد في

الأرض، أولئك العداة والفساق والظلمة المراق، الذين سلكوا غير سبيل الهدى، واستصحبوا الغواية والردى [42A] ومالوا بالفتنة إلى الدنيا. وقد رفع الله عزّ وجلّ عن ذلك أقدار العلماء، وجعلهم أئمة هداة نصحاء، أختياراً أباراراً أتقياء خلصاء سعداء نجباء سادة أجلة عظماء حلماء كرماء أولياء، جعلهم الله أعلاماً من الحق منشورة ومانراً للهدى منصوبة، ومانحاً للبرية مضروبة، أولئك علماء المسلمين وأمناء المؤمنين وأجلة المتقين، فيهم في نوابب الدين يقنّدى، وينورهم في ظلمات الجهل بهتدى، وبضياء علمهم في الظلماء يستضيء، جعلهم الله عزّ وجلّ رحمة لعباده، وبركة على من نشأ من بريته، يعلم بهم الجاهل ويذكرهم الغافل، ويرشد بهم السائل، ويعطى بهم الناقل، ويزيد بهم العامل، ويبلغ بهم إلى المحل الفاضل، ويحث بهم الراحل، ويمكن بهم القوى الكامل، أولئك الذين عسروا بالذكر لله تعالى أعمارهم. وقطعوا بالعمل الفاضل الزكي آجالهم، وبقوا بذلك للخليقة محمرد آثارهم، ووضحت للبرية ضياء أنوارهم، فمن اقتنيس من سنا نورهم استضاء، ومن قفا على آثارهم اهتدى، ومن أتبع سير ما هم عليه سعد، ولم يشق، أحياءهم الله تعالى حياة دائمة، ويتوفاهم وفاة سالمة، وأنسوا بما قدموا به إلى الآخرة؛ جعل الله خواتم أمورهم أفضلها، وأحوالهم التي قبضوا عليها أجملها.

وبعد أيها السائل عن نعت المحققين من العلماء العالمين بالعلم في مدة البقاء، فقد وصفت لك بعض أحوالهم ونعت لك كثيراً من جميل أفعالهم، ولو أردت بلوغ الاستقصاء لوصفهم،

ولا يذمونه، بل يشفقون عليهم إذا رأوا منهم الزلل، ويدعون لهم إذا بدا منهم الخلل، يعرفون المنكر وينكرونه ويتجنبونه، ويعرفون المعروف ويحبونه ويستعملونه، لا يزدرون المقصرين لكثرة وجوده، ولا يغمضون من ذمهم لما به من حالهم حمدوه، بل يعرفون ذلك بدلالة العلم عليه، ولا يخفى عليهم من القوم ما نسبهم الحق اليه. فصواب ذلك وخطؤه لهم بالعلم مميزات¹ والسلامة من رؤية مكروه ذلك لهم صاحب²، وفيما ألزمهم الاشتقاق والتقوى شاغل³ ولهم على طلب العلم مقبل⁴، ألسنتهم بحمد ربهم عند سماع العلم ناطقة، وقلوبهم الى اعتقاد العمل به مبادرة، وآذانهم بحسن الإصغاء اليه سامة، وأبدانهم بالخدمة لله تعالى ساعية، أحسنوا على جميل السيرة جمعه، وبالوفاء بفضل الله تعالى عليهم فهمه، ولم يزالوا بدوام السعي اليه وشدة الإقبال عليه وبكثرة اللزوم لمن العلم حاضر لديه، حتى أخذوا منه بالحظ الأوفر والنصيب الأكبر، فلما بلغوا منه الى ما به يستعينون، وغاية ما اليه يحتاجون، وبحقائقه في سائر الأوقات يعملون، رجعوا الى تفتيش ما كتبوا والى البحث عما منه طلبوا، فكان ما نعالهم من السعاية⁵ جامعا لهم الى الخلوة بالعبادة، ووقفت بالناس اليهم الحاجة، وعرف موضعهم بجميل الإرادة وعرف [418] أماكنهم من العلم؛ وشرفت أحوالهم من الفضل وانبسط ذلك ونشأ وظهر ذلك وبدا، فمن بين خال بعلمه متشاغل عن الخليفة بعبادته مؤثرا للعمل فيما فتح الله تعالى عليه منه، ولا يريد بإدامة الخدمة لله تعالى بدلا، ولا بالخلوة بما فتح الله تعالى له من ذلك حولا؛ ومن بين من حضرته في نشره العلم النية، وقويت له

مؤثرا^١ Ms. السقابة^٢ Ms. مقبلا^٣ Ms. شاغلا^٤ صاحب^٥ Ms. مميزات^٦ Ms.

على تعليمه العزيمة، وسنحت له في ذلك رؤية الفضيلة فانبسط في نشر العلم محتسبا، وكان في العمل لله تعالى بذلك مخلصا، يرغب الى الله عز وجل في جميل الثواب، ويؤمل من الله تعالى جميل العائدة في المآب، مصحوبا¹ في ذلك بمصادفة الصواب، إذا قال نطق بقوة العلم، وإذا سكنت بوقار الحلم، وإذا قصد الى البيان قرب منال الفهم، إذا كثروا عليه أحب نفعهم، وإذا تفرقوا عنه نصحهم، يؤدي اليهم ما حل من العلم بلسان فصيح وبيان صحيح، بقلب نصوح وقول صادق، ولا يجعل على من جهل، ولا يكا في من زل وأخطأ، ولا يواقف بالمرآة² أحدا، يعفوعمن ظلمه، ويعطي من حرمه، ويحسن الى من أساء اليه، ويتجاوز عن من يتعدى عليه، لا يريد على شيء من أعماله من الخلق أجرا، ولا يميل الى مدحة ولا ثناء، يجتهد لله تعالى في إخلاص أعماله ويريد وجهه بجميل أفعاله، لا يقبل الدنيا ممن يبذلها له، ولا يعرج على من انبسط بها اليه، يضع الدنيا حيث وضعها خالقها، ويغنيه منها ما قسمه له رازقه، لا يشغل منها بما يزول، ولا يعمل فيها بما لا يدوم، منصرف بقلبه عن زينتها، منحرف عن كل ما دعى اليها من بهجة رونقها، يكفيه ما قل وصفا، ويجزيه ما سلم واستوى، يقف منها عند الشبهات، وينصرف عن الأمور المشكلات، بل هو للحلال البين تارك، وفي الأخذ لما لا بد له منه [418] مقتصد، قد آثر فيها وفي كل ما دعى اليها الزهادة، ولزوم الكد والعبادة، يرحم من مال برغبته اليها ويرثي لمن أقبل بطلبه عليها، لا يراها

مالمراة^٢ Ms. مصحوب^١ Ms.

بما فتح الله تعالى لك من باب السؤال، ويسرك له من صحة المقال، فإن ذلك إن شاء الله تعالى سبب لك إلى ركوب الأعمال ومباشرة جميل الأفعال، ومؤدياً لما أومله لك إلى تمهيد صدقك، فاخلص^١ الإرادة لله تعالى في حقيقة قصدك، واجعل توسلك إلى الحكمة واستدعائك لما تحب منها تحصين سرك من العلل المانعة عنها؛ واصح الضمير بإجماعه لما يجب لها، فإن الحكمة لمن اشتملت عليه فيها الرغبة، واستولت على خالص سره المحبة، أشد عطفاً وحنيناً وميلاً من الأم الشفيقة^٢ والأب الرفيق. وكأني مع ذلك أرى سكاناً من العالم غدقةً منبسطةً عليك، موقنةً قد أظلك غمامها، وقويت لك الآمال باستتمامها، فاستمطر^٣ الغيث الكائن فيها بدوام الوقوف بحضرة فنائها، وأدم الاستغاثة بمنزل الغيث ومنشر السحاب وكاشف الضر ومعتق الرقاب؛ واعلم أنه جل ثناؤه يحيى بقطرة من غيث رحمته، موات ما أنزلها عليه من برته؛ فتحرى^٤ طلب الحياة تكون السقياً، فإن أوائل تلك الغمام توجدك المتناً، وإن غدق ما بها يغسل عن سرك الميل إلى الدنيا، ومباشرة بجسمك [404] يغسل عنك سائر الأدواء، وذوقك لسائغ طعمه يبيت من نفسك الهوى. واعلم ان الله تعالى إذا أراد عبداً سهلاً له السبيل ووطأ له التثقيل^٥ وأسرع به في الترحيل وبلغه المنزل الفضيل ومنحه الحظ الجزيل. وإنني أوملك من الذي عرضك لنجح السؤال وصحيح القصد في المقال، أن ييلغك بفضلته عليك ورحمته إياك، منازل المنتجبين من أوليائه، والأصفياء

بالتثقيل. Ms. ٥ فتحراً. Ms. ٤ واستمطر. Ms. ٣ الشفيقة. Ms. ٢ واخلص. Ms. ١

المستخلصين من عباده. وأنا واصف لك إن شاء الله تعالى ما سألت عنه، من نعت أهل الحقائق من أهل العلم، العاملين به، الصادقين في القصد اليه، المجتهدين في إقامة حقه، الريدين للعلم لما وجب عليهم منه، الذين لم تفتنهم فيما قصدوه أطعام الدنيا، ولم تمل بهم عن الأخذ بحقيقته، ولم يستفزههم الغواة من الأعداء، « أولئك حزب الله إلا ان حزب الله هم المفلحون »^١ اعلم أن أول ما أوتى^٢ المحققين من أهل العلم من العمل في أول الطلب إصلاح النية وصحة المراد والموافقة فيه للنفوس فيما بدا من إرادة الطلب، فلم يبيحوا أقدامهم السعى، ولم يتحركوا في ذلك بالجوارح، إلا من بعد ما أحكم جميل النظر لهم بالانبساط فيه؛ فسعوا فيه على أصل ما أدبهم العلم به في أول الأمر، ومضوا على صحة الحال وشهادة العلم بذلك؛ وألزم صحة ما يبدو^٣ به الحق قلوبهم، الإشفاق والحذر والتقية، فضمهم وجود ذلك، وألزمهم حصر الجوارح وضبط السرائر ودوام الصمت، وخافوا مع ذلك أن يكونوا قد قصرُوا عن واجب حق السعى في طلب العلم، واشتد تحصيلهم على النفوس، وصحبهم جميل الذكر ودوام الفكر [408] في مواطن السعى فحماهم ذلك عن الانبساط عن معاشره الطالبين له، والساعين معهم فيه فكانوا بحال والمخاضين معهم بحال، كلما بدا من غيرهم لغو أعرضوا، وكلما بدا من سواهم غفلة أو لعب خافوا وحذروا، وكلما ظهر لهم من غيرهم مزعج يجرى إلى تأكيد حالهم وتشديد ضبطهم لما عليهم يدعون لمن حضرهم بالسلامة، ويحبون لهم الصلاح والاستقامة، لا يؤذون الناس ولا يحقرونهم ولا يغتابونهم

يبدوا. Ms. ٣ اتوا. Ms. ٢ Qur. Lviii, 22^١

واعلم أيها الباحث عن واجب العلم وشرفه، والطالب للمصافاة
بخالص الأعمال لسيدته، أن أقدام القوم عن مناهج الحقيقة انحرفت، وأن
قلوبهم على صحيح الإرادات ما استوت، وأنهم مالوا بخفي ما في
النفوس على جميل ما أظهره، وإلى محبة علم الخلق به وتعظيمهم عليه
وإجلالهم من أجله. وأحبوا اجتماع الخلق عليهم وإشارتهم إليهم¹،
حتى تصوب آراؤهم وتصدق أقوالهم وتكبر غايتهم ويتصل الشاؤلم؛
وإن قصر عن شيء من ذلك عنهم كرهوا وإن لم يقع لهم ما يجبرون² غضبوا
ولا تسل عن فرط الغضب منهم والرضا والتعجب منهم على من خالف
مواقع الهوى. وصفهم بكل ما هم فيه يطول به الشرح ويطول به الكلام،
وقد شرحت لك من وصفهم ما انبسط به لساني. وأجرى لك من نعتي
وبياني وفي ذلك كفاية.

فالبس الآن أنت جلابيب الحذر وتدرع بأدرع الخوف، وخذ على
نفسك جنة التقوى، وقم لله تعالى على نفسك بدوام الرعاية، ودوام
التفتيش وشدة المحاسبة وجودة التحصيل وصدق البحث وصل سرا
[398] مع ذلك بدوام الذكر وقوي الفكر؛ فكن ممن جاهد في الله
عز وجل حق جهاده، ومن أثنى الله تعالى عليه من صالحى عباده،
مع ما يقع لك من الوعد الجميل والثواب الجزيل. قال الله عز وجل:
«والذين جاهدوا فينا لنهدينهم سبلنا وإن الله لمع المحسنين»³
وقال الله تعالى «ولو أنهم فعلوا ما يوعظون به لكان خيرا لهم وأشد
تثبيتا»⁴ فهاتان آيتان موجبتان لمنالات الخير ووقوع الهداية
والرشد، فخذ بحظك الأوفر من العمل بهما واللتزم لما أمر الله

¹ Ms. iv, 69 ² Ms. xxix, 69 ³ Ms. xxix, 69 ⁴ Ms. iv, 69

تعالى فيهما. وكن على حذر من موافقة شيء مما تقدم به النعت من
ذلك التأويل وخطأ الرأي، فإن ذلك مؤدى إلى إحباط العمل وشدة
الندامة في المنقلب.

قال له العالم: أيها الحكيم قد أتيت على الذى فى نفسى وبلغت
مدى ما كان يجول فى صدرى وزدت على ذلك من الوصف أشياء عرفت
فضلها، وانكشف لى صواب العلم بها وأرجو أن يكون ذلك من فضل
الله تعالى ورحمته لى، وقد جعلك الله تعالى سببا لتبهيى¹ على
أمر لولامنة الله تعالى عليّ بك فيها لذهب لى التخصير عن
العلم بها، حيث ذهب بمن تقدم وصفك له، فأوقفنى حقيقة
علمك بها على ذلله وخطأ رأيه. وقد أنعم الله عليّ بما أيدنى به
منك، وعظّم عندى قدر ما جعلك الله له أهلا وموضعا من شرحك
لما تقدم من نعته ووصفه، من أحوال الطبقات الثلاثة المتأولين،
وما وقع لهم من الخطأ فى القصد والميل بالعمل الى غير منهجه، والى
الانحراف فيه عن سواء السبيل وقد احتجت أن تصف لى العاملين
لله تعالى بحقيقة العلم [398] القائمى بحقه، الصادقين فيما
حملوا منه وفيما قلده من تأديته، الممدوحين بنشره وبما
نقلوا الى من دونهم منه، والمحتسبين فى تعليمهم الناس على
صحة الإرادة² وصلاح³ النية وجميل السيرة، الذين لم تمل بهم
الأطماع ولم يفتنهم الاختداع، ولم تعرج بهم الأهواء، ولم
تسترقهم إرادات النفوس، ولم تعطف بهم الدنيا؛ ولم يجرع عليهم
الزلل والخطأ، وكانوا فى ذلك كله على صحة المعنى. قال الحكيم: ابشر

¹ Ms. اصلاح

الأنبياء عليهم السلام وأخبرنا بما نعتهم به وبما أخذ عليهم من ترك الدنيا والتشمير إلى الآخرة، وألا يأخذوا على شيء من ذلك ثمناً ولا يريدون عليه أجراً. ولأن حق العلم وحق تأديته إلى الخلق ألا يكون لشيء منه جزاء إلا ثواب الله عز وجل عليه [38a] والجنة التي جعلها دار من اتقاه وأطاعه قال الله تعالى لنبيه عليه السلام: « قل ما أسألكم عليه من أجر وما أنا من المتكلفين »¹. وقال تعالى « قل لا أسألكم عليه أجراً إلا المودة في القربى »². وكذلك قصص علينا في قصص الأنبياء عليهم السلام، قال نوح « قل ما أسألكم عليه من أجر وما أريد أن أخالفكم إلى ما أنهاكم عنه »³ وقال « إن أجرى إلا على الذي فطرنى »⁴. ومثل هذا كثير في كتاب الله تعالى. وهذه سيرة الأنبياء عليهم السلام في الأمم وسيرة العلماء في الناس ألا يأخذون⁵ على شيء من العلم ثمناً ولا يطلبون على شيء بما يعلمون أجراً وسيما [ما] أخذه العلماء على العلم سحتاً وسيما ما أخذه الربانيون والأخبار مع نهيهم عن ذلك فقال تعالى « لولا نيهام الربانيون والأخبار عن قولهم الأثم وأكلهم السمحت لبئس ما كانوا يصنعون »⁶ والأخبار في النهي عن ذلك كثيرة والاستقصا في ذلك من الحجّة يطول وصفه وقد تبين لك بعض ما فيه كفايه وبلاغ والله الموفق.

وأما الطوائف التي تأولت ورأت أن الذي تأولته هو الحق

¹ Qur'an xxxviii, 86 ² Qur. xlii, 23 ³ Qur. xi, 87 ⁴ ibid. 90

⁵ Ms. يأخذوا ⁶ Qur. iv, 63

فإنهم قوم لحقهم الزلل من حيث غاب¹ عنهم عام الحقيقة؛ ونالهم من المشكلات التي لا تبين لأهلها إلا بعد التورط فيها والانغماس في مكروهاها؛ جعل القوم أئمتهم فيما تأولوه رجالاً² قلت مناصحتهم لأنفسهم ولم يصادفوا صواب الحقيقة فيما عمدوه؛ قالوا: بالخلق إلينا فيما علمناه أشد الحاجة؛ وعلمنا إقامة الحق في سائر الخلق؛ فمن ذلك تقديم الأئمة والمشورة عنهم والتقوى بهم³. وكذلك الأمراء والرؤساء وعظماء أبناء الدنيا؛ فجعلوا السعي إلى الخلفاء والأمراء والحكام وعظماء أبناء الدنيا عملاً لهم يحتسبون به ويؤمنون ثوابه وجعلوه من أجل الأعمال واعظمتها قدرًا وأوفرها عندهم ثوابًا، فخلوا العلم إليهم وطرقوا به أبوابهم، وسعوا بما حملوه منه إلى من لم يطلبهم له ولم يدعهم إليه ولم يعرفهم به [38b] فلحقهم في أول الأمر ذل السعاية والتوسل إلى الحجاب ومهانة الوقوف على أبوابهم؛ فمن بين ما أذون له ومن بين مردود؛ قد لحقتهم المذلة، وعلتهم العقوبة، ولبستهم الذلة، ورجعوا بخضوع المذلة، فلم يزالوا كذلك في نصيب الغدو والرواح، وذلك سبب المهلكة والاجتياح حتى وصلوا إلى الذي قصدوا، ونسوا الأله الذي عبدوا، وأوردتهم الغفلة والنسيان موارد الأموات، وغمرتهم كثرة العلل والآفات واتصلت بأبصارهم وقلوبهم فتنة ما أعد أبناء الدنيا لأنفسهم وآثروه على أمور آخرتهم من بهجة رونقها ونضرة زيتها ولوعة زهرتها.

¹ Ms. غابت ² Ms. رجال ³ Ms. منهم

الذى هو باب المدخل فيما تحبه والمخرج مما تكرهه، ولن يجيبك عن بلوغ ما تريد - والقوة بالله - إلا بتقصيرك عن المجاهدة في واجب حق السعى عليك، فاحذر ثم احذر أن تكون على شيء من ذلك مقصراً، أو ألفاك وقتنا وأنت عنه فاتر راجع، فإن مطيتك الموصلة لك الى بغيتك صدقك في إقامة المناصحة في محل مجاهدتك؛ فقد أوقفتك على وجه المنهج والمدرجة وقربتك من المسير على أوضح المحجة .

واعلم أيها الرجل المآزر المحثوث المبادر أن الإقامة المانعة لك ولنظرائك بعد الحمل للعلم وطول السعاية فيه ودوام العناية بجمعه والاستكثار من الحمل له، الميل الى التأويل والدخول به فيما خفى من النفس من الميل الى الدنيا والركون إليها؛ وهم في ذلك على معاني مختلفه: فمتأول متبين الأغراض والأعراض فيما استكن في خفايا نفسه، فمضى فيه على ما عليه منه والعام بنكته . ولا يتركه في كثير من الأوقات ويستتر ذلك عليه في بعض أوقاته . ومتأول قصد الصحة والتحقيق فيما تأوله، ولحقه في ذلك الميل من حيث لم يستدركه، وانطوى عليه ما عليه فيما قصد له، وكان عنده الذى عمد له وتأوله أولى به من غيره فمضى على ذلك، وهذا نعت حاله، فكان ما قصد له في التأويل على معنى الصفة الأولى¹ التى تبين لصاحبها خفي أغماضه وطوي ما في نفسه إذ جعل العلم ذريعة وسبباً الى ذلك، فلبس حليته وتحمل بلبوسه وأظهر بالتأويل أثر

¹MS. الاولى

العلم [378] ودعا اليه ونصب نفسه للشهرة به ليعلم الناس ما علم منه، فلما عُرف موضعه ومكانه وسُمع منه وأقبل الناس عليه نحوه، استحسن اجتماع العوام عليه وثناء الجاهلين بما ليس فيه، فقوي عليه بذلك سلطان التأويل وأوهم نفسه حظ اجتماعهم وانبساط ثنائهم وكثرة تعظيمهم وحسن قبولهم له، بما ظهر من نفسه وتحسن به، مما يعلم الله تعالى منه خلاف ما أسره وأضمرة، فلما استوى له ذلك عند العوام والجهلة، وكثرة حمد الحامدين بالغلط والغفلة، مال إلى ما في نفسه من أخذ العوض على ما نشر من علمه، ورضى بما تعجله من ذلك ثواباً لعلمه، وصار بائعاً للعلم بالثمن اليسير والخطر القليل، ورضى بالدنيا عرضاً من الآخرة ومن ثواب الله تعالى على الأعمال الصالحة، في جملة من ذمّة الله تعالى في كتابه وقصّ علينا من بيانه على لسان نبيه صلى الله عليه وسلم . قال الله عزّ وجلّ « وإن أخذ الله ميثاق الذين أوتوا الكتاب لتبينيته للناس ولا تكتمونه فنبذوه وراء ظهورهم واشتروا به ثمناً قليلاً فبئس ما يشترون»¹. وقال تعالى « تخلف من بعدهم خلف ورثوا الكتاب يأخذون عرض هذا الأدنى ويقولون سيغفر لنا وإن يأتهم عرض مثله يأخذوه»². فذمهم الله تعالى وقصّ علينا في كتابه وصرح بذلك إلى العقلاء من عباده، وبينه بياناً محكماً قوياً لئلا يكون ملتحج في ذلك حجة، ولا لقائل فيه مساع ولا مدافعة. ثم إن الله تعالى قصّ علينا قصص

¹Qur'an iii, 184

²Qur'an vii, 168

قال العالم للحكيم: أجل إن الذي وصفته كما وصفته، وإني أوئل من الذي انتدبني بلسان حكمتك وجاد عليّ تعطف رحمتك، أن تستنقذني من وبال التقصير بدلائلك، وتخرجني من ذلة التخلف بمصادفة رؤيتك، وقد علمت الآن أن أربي إلى التكتشف لي عما لزمني من وبال تركي للعمل بعلمي وتخلفي عما أوجبه حق العلم عليّ، وعما استتر في نفسي وانطوى بالاستخفاء في سرى ما لم أكن له مدركا ولا بما معي من العلم عليه واقفا، وقد أشرقت الآن بقدر ما أيّدني الله تعالى به منك ومنّ بي عليّ، وكشفه لي بأسبابك على بعض ذلك، فبعلمي بالقليل من ذلك علمت أن عليّ منه كثيرا لم أدركه، وخفّي مستبطنات لم أراه ولم أعرفه، فاكشف لي أيها الحكيم من أمري عما أنت أعلم به مني، فإن الطبيب أعلم بداء السقيم من نفسه، وأحق أن يصف له من الدواء ما يكون سببا لبرئه¹.

قال له الحكيم: قد بدت مطالعات الفهم تلحقك بمعرفة ما عليك من ذلك ولك، وبدت أوائل [368] معاني الصحو تلوح لعقلك، وبدت أوائل الإفاقة تسعى² بحركاتها لبعض ما في سرّك. وأعلم أن ضرر الأديان أضر من ضرر الأبدان، وسقم الجوارح والأجسام أسهل من سقم القلوب والأفهام، لأن علل الدين والآفات للعرضة على اليقين سبب للبوار، وموردة لأهلها على النار، مؤدية إلى سخط الجبار، وما عدا

¹ Ms. لسع ² Ms. لبرؤه

ذلك إلى غيره وكان واقفا فيما سواه من الأمراض والأستقام الكائنة في الجوارح والأجسام، فذلك ضرر يؤمل بروءه ويزول مكروهه وشره ويرجى من الله تعالى ثوابه وأجره. وأعلم أن الطبيب العالم المجرب والحكيم الناصح المؤدب أعلم بدنفس الأبدان والعلل المخامرة بآفاتها للأديان، لأن المعبر عنهما يعبر عما يجد من ذاته، والواصف لما حلّ به من بلائه، مقصر عن بلوغ نعمته لذلك، مختلف عن الوصف لما هناك، ووصف المتطبّب الخبير المجرب البصير يكتشف لأهل الأمراض عما وجدوه، وينبئهم عن زوال ما فقدوه، حتى كأن الموصوف بعبارة اللسان منظور إليه بحقيقة العيان وإني أصف لك على أثر ذلك أموراً تقوى لك حالك وتبلغك غاية البغية من سؤالك والقوة بالله العظيم.

اعلم أيها المنسوب إلى العلم بوقوع الصحولك تتبين حيرة السكرّة. ويكون الإفاقة تقف على وقت الغمرة، وبصحة الذكر ينكتشف لك وبال الغفلة، وبالسلامة والعافية يتميز لك وقت العلة. فأعلم أن ذلك كله مشغول في حين كونه عن حقيقة معرفته ضار لأهله بما لبسهم منه عن وجود حيرته إلا بجمله، علم مزاجه اللبس والظلمة ليثبت الله تعالى بذلك عليهم الحجة، فحلّ عن نفسك أيها المعنى بها والحريص على تعجيل [378] استنقاذها وبال السكرّة والغمرة والغفلة والحيرة باستعمال ما أصفه لك، والاسراع إلى ما أحثك عليه، والمبادرة إلى ما أشير به إليك، فإن صحة الصدق وجودة القصد يؤديانك إلى المحل

وتنقطع المفهوم عن شئ من الوجود عليه، هيئات هيئات طمست عن ذلك أطواق كوامل العلماء، وضلت عنه مقاليد أكابر الفهماء. فهوى في تفرد توحده عليّ، ويعزل قيمته تجرده. فكف من موميّ إليه بتوهمه، ومن مظهر التحقّق¹ به بالطيب عنده أن يعرض لينطق به، تلجلج لسانه وتحير عند الإيماء به إلى بيانه. ويظن الجاهل إذا سمعه أنه قد أصاب وهوى عمياء مظلمة عند الخطاب، يكون في دعواه وحقيقة الحق تدفعه، ويوهّم بوصفه السامع [358] في القصد إلى ما يقع الفهم به في التفاد فيما أمر به، والترك لما نهى عنه. وذلك بعض حق العلم على من حمّله، فمتى اقتضيت لنفسك يقع العلم لها قبل إعطائك منها حق ما للعلم. واجب احتجب عنك نفعه ونوره وبقي عليك رسمه وظهوره، وذلك حجة للعلم عليك وإن كان رسمه ظاهراً² لديك، فاحذر أيها الرجل الذي قد لبس من العلم ظاهر حليته، وأوماً المشيرون إليه بحجّل لبسته وقصر عن العلم بمحض حقيقته، ما وقعت به الإشارة إليك وأبسطت به الألسن من الثناء عليك فإن ذلك حتف لمن هذه الصنفة صفته، وحجة من الله تعالى عليه في عاقبته.

فلما سمع العالم من الحكيم ما نطق به، وقرع سمعه بيان ما شرّحه له، أطرقت مفكراً ثم انتحب بعد الفكرة بأكياً، فطال بكأوه وعلا نحيبه واشتد اضطرابه، فأقبل عليه عند ذلك الحكيم فقال له: الآن حين بدت شمس الحكمة تطلع عليك وواضح نورها يصل

¹ Ms. ليحقق ² Ms. ظاهر

إليك، وعند ذلك تنجلي عنك ظلمات ما أعرضت عنه من علمك، واغفلته من موانع العلل لفهمك، وإني أوّمل بذلك صلاح ما أفسدته والتلافي لحفظ ما ضيعته.

فلما سمع العالم إقبال الحكيم عليه بذلك، سكن من اضطرابه وهدأ من شدة بلائه، ثم أقبل على الحكيم فقال: زدني من دوائك هذا فقد لآوم جراحى، وقويت الأطماع في الوقوع لحجتي، فتخلصني بلطيف حيلتك ورفق حكمتك من وبال ما أنت أعلم بماكمن منه في سرى، واستترعني من خفيّ هوى الشر، فقد انطوى عني في سالف الأوقات الماضية خفيّ مستبطنات كانت في السرائر كامنه وكشفت لي عنها بحجّل نعتك وأوقفتني على ما بطن منها بلطيف رفقك. قال له الحكيم: تحمد الله أبداً فيما أنعم به عليك من اطلاعه إياك [361] على ذلك وإيقافه لك على مواضع خللك، فكن بالذلل بين يديه خاضعاً، وافتقر إليه بالاستكانة والمخضوع ضارِعاً، فإنك لا تحقّق مناجاتك له سامعاً، وإني إذا كنت كذلك كان لك إليه شافعاً، واعلم مع ذلك أن ألسنة الحكمة لا تنطق إلا من بعد أن يؤذن لها، وإذا نطقت وقع النفع لمن أسمع بها، وإنما مثل ذلك من فضل الله على خلقه، مثل غيث سمائه الذي إذا أنزله وأحيا¹ به ميت أرضه، أما سمعت الله تعالى يقول «فانظر إلى آثار رحمة الله كيف يحيى الأرض بعد موتها إن ذلك لمحيي الموتى وهو على كل شئ قدير»² وكذلك يحيى الله تعالى بألسنة الحكمة ما أمت الإعراض عنه من قلوب أهل الغفلة..

¹ Ms. أحيا ² Qur'an, Sura XXX, 50

وقرت عيني فيك ببلوغ النهاية الى ما أطلعك¹ للفق عليه. أنت بعض أناسي، وشركاء رغبتى وكبير من كبراء إخواني وخلّ من أخلاء قلبي بخالص محبتي. ألسنت أحد من بقى من كبراء إخواننا وأحد المشار إليهم من أبناء جنسنا، ومن عظمت نعمة الله علينا فيه فيما وهبه لنا منه. لا تدع يا أخي متفضلاً متطولاً محسناً مكاتبتنا ومواصلتنا نستريح عند ذلك الى طيب خبرك ونتفرج ببقاء أثرك ونبتهج بعظم ما وهبه الله لك، فإن كان ذلك عندك مما نستحقه فعلته وإلا جعلت ذلك تطوعاً منك علينا وامتناناً يصل منك اليانا، وعليك سلام الله ورحمته وعلى جميع إخواننا.

اطلع Ms.¹

نسخة كتاب الجنيد الى عمرو بن عثمان الملكى
رحمهما الله تعالى

[358]

أوتيت من العلم والحكمة أعلى منازلها؛ وتناهيت من الرسوخ في المعرفة الى غاية أماكنها؛ وأدريت في مجالس القرب الى أزلف مواطنها؛ وتبوّئ بك من كمال جوامع الأبناء الى استيعاب معالمها، فجزى ذلك لك بالتمكين وأنت مستبصر؛ وعلوت في سمو انتهائه مشرفاً مستظهما. قد تضمنته بقوة الاشتغال عليه فأقضى¹ اليك؛ واستغنيت عن السعاية اليه بمنيع صولة التمكين، لأنك² لذلك كله بواضح الحق مستبين؛ ولأنك فيما اختلف فيه من العلم على صحة اليقين؛ وجعلك الله مع ذلك ممن سعد به إخوانه، ونالوا البغية من العلم بوصفه وبيانه، وانكشفت لهم الحقائق المشفية من تعبير لسانه، وأنس منهم من غاب أو حضر بشرف مكانه، بل جعلك الله نوراً يملأ بسنا ضيائه الخافقين ويلوح مضيئاً طالعا على سائر الثقليين؛ فينال عند ذلك كل فريق منهم حظه الكامل ويصل الى مراده الشامل الفاضل، حتى تكون هذه الظواهر أموراً التي ألبسها وبوادي أحواله التي أريد بها، وقد نظرفيها فوقفت به الضنن عن ظهوره، وتضمنه الصون والحجبة والكتم عن حضوره. وذلك سر تفضل العقول عن الإشارة إليه؛

ولأنك Ms.² فأفضوا Ms.¹

يا أخي رضى الله عنك، وصل كتابك السار ظاهره وباطنه وأوله وآخره، وسررت بما ضمنته من علم غريب وحكم عزيزة وإشارات واضحة منيرة، ولم يخف عليّ ما عرضت به مع ما صرحت به، وكل ذلك على علمي به وتسبقى إلى فهم ما قصدت له بينّ عندي؛ [348] إلى أين موئله وإلى أين نهايته ومصدره، ومن أين أوله وآخره، وكيف جرى على من جرى الحكم به؛ لا عدمت استعصامك به منه، وقيام عصمتك به له، غلبت غوالب قاهرة، وبدعت بواده باهرة، أودت بقوة سلطانها، تقاوم سلطانها بالتقاهر فيما قام منها، ثم حمل بعضها على بعض، فركدت متوارية، وهى فى الحقيقة بالقوة متظاهرة، تحكمت بمنيع عز التضاؤل، بلا أين ولا إلى أين متكون بكنه نهاية، ولاهوا إلى مواضع محدودة، فتعرف لها غاية، إبادتها إبادة مستظلمة، وسطوتها لكل منتظمة. هيه ثم ماذا بعد ذلك، نصبهم غرضا للبلاء، وعرضهم للخبث والجلاء، وأنفذ عليهم المكارة بماضى القضاء، وجرعهم الموت صرفا، وأجرى عليهم بقدرته ما يشاء، فمن بين متماع مستعصم مفلوب، ومن بين مستسلم مسلوب، فلا كان³ المستسلم فيها باستسلامه ناجيا، ولا المتماع بالاستعصام من طلبها خارجا، حبست أنفاسهم فى أنفاسهم، فهم على فرط البلاء كاظمون⁴، وتقصصوا بتجرع المر المتلف، فهم على التلف مشرفون، فلو أطلقت الأرواح أن تفيض لكان فى ذلك راحتها، لكنه فى الموت ألم مذاق الموت حابسها، لا يأملون بعد الموت فرجا، ولا

كاظمين 4 Ms., omitted 3 Ms. مواضع 2 Ms. ولاه 1 Ms.

لهم قبل الموت من فرط البلاء مخرج¹. يا أخي هؤلاء قوم هذه بعض صفاتهم، وكرهت الإطالة عليك فى نعت حالهم، وسمح سامعون ببعض نعت ما بلغ القوم إليه، وما القوم من حقائق ذلك كاثنون² لديه، فسموا بالهموم انتهاء إلى مطالبته، قبل النزول بالكون فى محض حقيقته. وشبهه عليهم فيه كائنات المحظى³، وخفى عليهم المعزز⁴ من كون التولى، وجرت عليهم [348] أحكام أولئك فى أحكامهم، واستمر مترادف الزلل على مضى أيامهم، وكان عندهم أنهم أولئك وليسوا بأولئك، وقوي عليهم موهم حالهم أنهم فيما هنالك. هيهات هيهات ما أبعد من ذلك منالهم، وما أعظم ما يجرى عليهم من الخلل فى توهم حالهم، أعاذنا الله وإياك يا أخي من كل حال لا تكون لمحض الحقيقة متصادقة، ولا تكون لما أحكمه الحق مؤالفة. ومع ما ذكرته من هذه الحال وما فيها، فهم واسطة بين حالين، والذي جرى منها فرق إذا انكشفت بين منزلتين، وليس مراد الحق بها هى بعينها، لكن ذلك على صحة كونه ليكتشف بها ما وراءها. وعلم الأكارب ومنازل العظام وأماكن الحكماء وصريح حقيقة فهم الفهماء بعد عبور ذلك وتجاوزه إلى ما لو سنج سناخ لتعبيره وجرى الحكم ببعض وصف تفسيره، «لخشعت الوجوه لِدحي القيوم وقد خاب من حمل ظلما»⁵. يا أخي لا عدمت اشارتك بالحق على ما بسط الحق إليك⁶

المعزز 4 Ms. المحظى 3 Ms. كاثنين 2 Ms. مخرجا 1 Ms.

إليه 6 Ms. ; وعند الوجوه 5 Qur. xx. 110

وعاد بالعطف على من اصطنعه؛ فحمل عنهم ما تحمله إياه، وحملوا ما أَرَادَهُ لهم وتفضل به من إدراكهم له، جعلنا الله وإياك من أقرب أوليائه¹ لديه منزلا. إن ربي سميع قريب.

رسالة أبي القاسم الجنيدي بن محمد إلى
يحيى بن معاذ الرازي
رحمة الله عليهما

لا غبت بك عن شاهدك، ولا غاب شاهدك بك عنك، ولا حلت بتحويلك عن حالك، ولا حال حالك بتحويله عنك، ولا بنت عن حقيقة أنباءك، ولا بانة أنباؤك بخيبة الأنباء منك. ولا زلت في الأزل شاهد الأزل في أزلتك، ولا زال الأزل يكون لك مؤيدا لما زال منك، فكنت بحيث كنت كما لم تكن ثم كنت، بفردانيتك متوحدا، وبوحدانيتك مؤيدا، بلا شاهد من الشواهد يشهدك. ولا غبت لدى² الغيب من الغيب بغيبتك، فأين ما لا أين لأينه، إذ مؤين الأينات مبيد³ لما أينه⁴ وإذ الإبادة مباداة في تأبيد مبيد الإبادات، وإذ⁵ الاجتماع فيما تفرق، والتفريق فيما جمع، فرق في جمع جمعه، وإذ الجمع بالجمع للجمع جمع فيما جمعه.

أينته. Ms. ٤ مبيدا Ms. ٣ لدا Ms. ٢ اولياه Ms. ١

وإذا Ms. ٥

[338] رسالة لأبي القاسم الجنيدي إلى بعض إخوانه

لا زلت أيها الموجود بباب الله راتبا، وبه منه إليه لما يحبه منك طالبا، وله في آلائه وغريب أنبائه راغبا، فحبك به عليه فيما يحبه لك ويبلغك إليه، باصطفائه إلى ما يريده منك، ليصطفيك فيما يوليك بما ينتخبه لك ويحببك، ثم يبديك فيما يوليك، ويخفيك في عزيز ما يبديك، إعلاء لك عن مصادفة النواظر لحقيقتك، وضئ بك عن معرفة القلوب لمكائتك، وضم لك بالاشتغال عليك إلى مصون منزلتك، فكنت عند ذلك بحيث أرمس المكان مكوته، وطمس الدلائل عليه من وهم متوهم، فكنت فيما هنالك بغيب لغيب، انتفت عن حقائقه الشكوك والريب، كما أن الحقائق بحق اليقين تعلم، وملاحظة العيان لها محتجبة لا تتوهم، ومن وراء ذلك توحيد الموحد وربانية الألوهية المتفرد على أولية أزلية وبقاء سرمد الأبدية، وهنالك ضلت مقاليد الفهماء، ووقفت علوم العلماء، وانتهت إليه غايات حكمة الحكماء، وهذه غاية لما هذا نعته وسنا ذروه، وانتهت² الصفة إلى صفته؛ ومن وراء ذلك برزخ إلى يوم يبعثون. وإذا بعث الخلق بعد انقضاء مدة برزخهم وأحيوا³ لحقيقة البعث بعد ميئتهم، عرفوا إحياء الحي لمن أحياء، وتركه في سرمد البقاء لمن أبقاء، وفيما أشرت به من ذلك شرح يطول وصفه، ولا يحتمل الكتاب نعته على كنهه.

واحا Ms. ٣ انتهت Ms. ٢ وملاحظه Ms. ١

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[38] رسالة لأبي القاسم الجنيد أيضا الى بعض إخوانه

صفا لك من الماجد الجواد جميل ما أولاك . وأخلصك بما خصّك به وحباك . وكشف لك عن حقيقة ما به بذاك . وآثرك بما استأثر به عمّن سواك . وقربك في الزلفى لديه وأدناك . وبسطك بالتأنيس في محل قربه وناجاك . واتجيبك بحميد أمره وصافاك . وأيدك في عظيم تلك المواهن وقريب تلك الأماكن بالقوة والتحكين والهدوء والدعة والتسكين ؛ لئلا تقوى عليك البدائنه الواردة والأنبياء الغريبة القاصدة ، فيلزمك لقوة ذلك عليك في ابتداء خلوصه ، إبهات النهل لما لا يجد لما لا يقال منه محتمل ، فكيف يحتمل ذلك أو تقف العقول بضبط ما هنالك ، إن لم يمسكها بالكلاية ويكنف سرائرها بالرعاية ؛ فأين أنت وقد أقبل بك كلك عليه ، وأقبل بما يريده منك لديه ، وقد بسط لك في استماع الخطاب وبسطك الى رد الجواب ؛ فأنت حينئذ يقال لك وأنت قائل ، وأنت مسؤول عن [48] أنبائك وأنت مسائل ، في درر الفرائد¹ وترادف الشواهد بدوام الزوائد واتصال الفوائد ، تهطل بغر من المجيد عليك من كل جانب ، فلولا إحلاله عليك النعمة وتمسيكه لقلبك بالسكينة ؛ لذهلت عند كون ذلك القلوب ، ولتمزقت عند حضوره العقول ؛ لكنه جل ثناؤه وتقدست أسماؤه ، جاد بالفضل على من أخلصه ،

الفوائد MS.¹

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رِسَالَةُ الْجَنِينِ

صَرَفَهَا وَصَحَّحَهَا

عَلَى يَدَيْ جَدِّ الْقَاوِرِ